

THE BAPTIZING

of the Eunuch :

In three Sermons vpon
Act. 8. 36. 37. 38.

BY
SAMVEL HIERON.

MARK 16. 16. K
*He that shall beleene and be baptized, shall
be saued.*



LONDON,
Printed by MELCH. BRADVVOOD for
SAMVEL MACHAM, and are to be solde
at his shop in Pauls church-yard at the
signe of the Bull-head.

1613.

BAPTIST

In three Sermons upon

SAMUEL HILLIARY

MAR 18 1810
his death shall be known and be glorified
for ever



Printed by MESSRS. B. AND V. CO. for
S. Hilliary, Merchant, and member of the
Society, at his shop in Pall-mall, and at the
sign of the Bull-head.

1810



T O M Y V E R I E

Worshipfull good friend GEORGE
CHVDLEIGH of Strachley
in Deuon Esquire.



IR, I haue much desired to present you with some testimony of my loue. Being therefore mooued to the publication of these Sermons touching the initiating of the Eunuch by Baptisme, into the number of professed Christians, I thought fit to commend them by this more speciall inscription to your reading: I preached upon the whole History, touching what passed betwixt Philip, and this noble Conuert: but least I should be thought to oppresse the times with so many of my publishings in one kind, therefore I selected that which God gaue me to deliuer out of this passage; and that principally for the furtherance of their vnderstanding into whose hands this shall come, in the point of sauing faith, and in the manner of applying Christ vnto the soule. My hope is (through Gods mercy) it may doe some good that way. Your selfe are one to whose soule I wish the best; as an undissembled argument whereof, I beseech you to accept these sheetes. Your respect to me in my Ministry (out of which, what am I?) doth I confesse deserue more: but where power is defective, I must pray you that sincerity of affection, may make the supply: The truth is I am paid before hand, for

THE EPISTLE DEDICATORY.

this, and for more then I now make offer off; but yet I will
crave this recompence of you, that if either by this or any
other my endenour, you receive comfort, you would desire
God to make me faithfull and profitable in my function to
the end: In assured hope that you will doe so, my
selfe doe heere promise vnder my hand
to remaine. Modbury this
27. of Ianuary.

Your worships remembrancer

to the throne of grace

SAM. HIERON.



THE BAPTIZING OF THE EVNUCH.

ACTS 8. 36. *And as they went on their way they came vnto a certaine water, and the Eunuch sayd, See, here is water, what should let me to be baptized?*

37. *And Philip sayd vnto him, If thou beleuest with all thy heart thou mayst. Then he answered, I beleene that Iesus Christ is the son of God.*

38. *Then he commanded the chariot to stand still, and they went downe into the water, both Philip and the Eunuch, and he baptized him.*

THE FIRST SERMON.



IN this report heere made of the baptizing of the Eunuch, there are two things considerable; 1. The Eunuch his motion for baptism: 2. Philip his condescending to the motion. Touching the former, this is to be conceiued, that Philip among other things deliuered in the opening the doctrine of Christ Iesus, out of Isaiah, spake also concerning Baptisme: by which those that professe Christ are admitted into the society and fellowship of beleeuers, and haue also their owne personall interest into Christ sealed vp vnto their soules. Heereupon these two, Philip and the Eunuch travelling together, and in their iourney coming

*The diuision of
the Text.*

*The meaning of
the word of
the 1. part.*

The 1. Doct.

** Eph. 1. 18.*

** A& 1. 41.*

Pfal. 119.

161.

** A& 11. 26.*

to a riuer, the Eunuch made this motion, to a like effect as if he had thus said, *Thou speakest of Baptisme as a necessary badge of Christian profession, see heere is a place conuenient, heere is matter for the purpose, let mee I pray thee receiue this sacrament, for what should hinder.* Now the points of doctrine to be gathered out of this motion, are these. First, *That to an obedient and cheerefull hearer, the word of God is neuer preached without successe.* The generall purpose of this verse is to shew to vs how Philips doctrine wrought vpon the Eunuchs heart, and we see heere how powerfull it was; For this one discourse preuailed through Gods mercy, to the enlightning of his minde, making him to conceiue the hope of his calling, and the riches of that glorious inheritance which God hath in his Saints^a; it wrought also vpon his affections in such a measure, that nothing was more desired by him, then to shew himselfe a Christian, and to haue some pledge of the fauour of God in Christ gaged to his soule. An admirable issue of one sermon, and a notable instance of the blessing of God, vpon such an hearer, as the Eunuch was one who came to heare with desire, and submitted himselfe to the authority of the word with an obedient heart. The word neuer is vnprofitable where it meetes with such an auditor. It is said of those three thousand which were added to the Church by one Sermon of S. Peters (when the spirit of God beginneth to relate their obedience,) that they were such as *gladly heard the word*^b. This was an excellent preparatiue to obedience, when their hearts long for the word, when it was a ioy to them to be taught: Dauid saith his heart stood in awe of the Lord^c; so did theirs, for it is said before they were pricked at their hearts. So I note, that as it is said in one place of Antioch, that by reason of the number of beleeuers, the Disciples there were first called Christians^d, so in another place, the forwardnesse to heare is reported in the inhabitants there, as, that they besought Paul to preach the same words to them, and accordingly at the time, came almost all

all the whole city together to heare * : so againe in the same Chapter, it is said, that when the Gentiles heard, they were glad ¹ : and then strait it followeth, Thus the word of the Lord was published throughout the whole country ² . See what wings were giuen to the Gospell, by the desire and gladnesse of those to whom it was deliuered. The word of God by this meanes grew mightily and prevailed. The Apostle to the Hebrewes, insistes vpon the want of this readinesse and yeeldingnesse of the inward man, as the cause of the vnprofitable hearing of the ancient Iewes ; The Gospell was preached also vnto them, but it profited not, because it was not receiued with faith in those that heard it ³ . I may applie to this purpose as very fitting to it that of Solomon, He that reproveth the wise and the obedient eare, is as a golden earring and an ornament of fine gold ⁴ . His meaning is, that if a man haue to do with men of obedient and yeelding hearts, it will be a credit to his paines and labour in perswading ; the successe with which his endenours shall be crowned, will make his speach as beautifull as an ornament of gold. Now besides these proofes, it is easie to make it manifest, that successe can not be wanting, where there is such a disposition to heare, as the Eunuch had: For God hath promised to fulfill the desires of those that feare him ⁵ , and that the hearkening eare, which doth (as it were) thirst for knowledge, shall lodge among the wise ⁶ . He will guide the meeke in iudgement ⁷ , He will reveale his secret vnto such ⁸ , Even that which is called, the hid wisdom of God ⁹ , and the minde of Christ ¹⁰ . The vse is, to shew vnto vs the true cause, why there is no such profiting by the word preached, as there should bee, and as there was of old in the first and purer times. Then one Sermon wonne many, now many Sermons scarce preuaile with one. Surely the cause is, men want that ready, that cheerefull, that forward, that inclinable, that humble disposition, which the good people in those times had ; then they sued to be taught, as the Eunuch heere, and those

(Matt. 2.)

² Act. 13. 42.

⁴⁴ Ver. 48.

⁵ Ver. 49.

³ Heb. 4. 2.

⁴ Pro. 25. 12.

⁵ Psa. 145. 19.

⁶ Pro. 15. 31.

⁷ Psa. 25. 9.

⁸ Ver. 14.

⁹ 1. Cor. 2. 7.

¹⁰ Ver. 16.

The use

(*Act. 2.*) and the Antiochians, and the Iaylor, now it is well, if we will heare when we be entreated; then they had learned to submit themselves to the power and authority of the word, now every man is wise and able enough to instruct himselfe; then their hearts trembled at the maiestie of God speaking in his ordinance; now they have a kinde of base estimation of the meanes, neither is it generally apprehended to be the arme and power of God vnto saluation. Heere is the very cause, that so much is spoken to the men of this generation without successe, and that so many Sermons, be (as the woman of Tekoah speake in another case,) *as water spilt vpon the ground, which cannot be taken vp againe* ¹, and that so many of the Lords Messengers may lament with the Prophet, and say, *I haue laboured in vaine, I haue spent my strength in vaine, and for nothing* ². It is a hard matter to meete with such an one as this Eunuch in a Parish, that will intreat to be furthered: one that will yeelde himselfe as a Disciple to him who watcheth for his soule. We haue to do with *gainsaying people* ³, with men of *uncircumcised hearts and eares* ⁴, such whose *neckes are iron sinewes* ⁵, not easily bent, they *lean to much to their owne wisdom* ⁶, to be wise in God: If then our desire be to be profitable hearers, let vs labour to be desirous and humble hearers, such as account it no disparagement to sitte in the Schoole of Christ vpon the learners forme. In the times of Popery men were taught to be too servile, the Priests tooke on them to *haue dominion ouer the peoples faith* ⁷, there might bee no asking *why so?* if they deliuered it. Now, on the other side, our people are as much on the other hand, too much out of rule, and it is not knowne what it is to depend vpon the ordinance of God, and to submit to the meanes, with that *mecke and quiet spirit, which is a thing in the sight of God much set by* ⁸.

A second Doctrine out of this Motion made by the Eunuch is, *That where the heart is truly touched, and the soule indeed*

¹ 2. Sam. 14.
14.

² Is. 49. 4.

³ Rom. 10. 21.

⁴ Act. 7. 51.

⁵ Is. 49. 4.

⁶ Pro. 3. 5.

⁷ 1. Cor. 1. 24.

⁸ 1. Pet. 3. 4.
The 2. Doct.

indeed turned unto God, there is a desire to bee partaker of the Sacraments. This Eunuch being now through Phillips preaching seasoned with the saving knowledge of Christ Iesus, doth even long to bee partaker of the Sacrament, which might be a pledge of his new birth, and an earnest of his ingrafting into the mysticall body of his Saviour. Oh Philip, as thou hast taught mee, so I pray thee also to baptize mee, let mee not want the comfort of the Sacrament, now that I have received benefit by thy doctrine. This very thing may be gathered out of this, that the Apostles stile urged the vse of the Sacrament presently vpon the peoples yeelding to receiue the Doctrine, as though that should bee a triall of them, whether they heard in sincerity or no. If they had refused the Sacrament, their Hypocrisie had beene euil soones discovered, if they embraced it in such manner as became them, it was an euidence that their hearts were seasoned as was meete. Thus Iohn Baptist bound his heares to the Sacrament, and Peter, Amend your lines and be baptized. And after that order did the rest proceede. I remember how the neglect of the Sacrament is made to be a marke of a dispised. The Pharisees are said to haue despised the counsell of God in Iohns ministry: and how doth that appeare. They were not baptized of him. In the old law, he who professed himselfe to be one of Gods people, and made a shew of religion, and yet neglected the Sacrament, was called, a breaker of the Covenant, and was threatned to be cut off. There be iust causes of desiring the Sacrament, in him that is enlightened: 1. He knoweth the vse of the Sacraments to be Gods ordinance, and therefore in obedience to his will hee will make conscience thereof. 2. He conceiuech them to be seals of the righteousness which is by faith, assurances of society with Christ, for which cause they must needs be sweete vnto his soule. 3. Hee apprehends them to be badges of his profession, and of his seruice vnto Christ, and therefore he cannot but desire them. 4. Hee belieueth them to bee

• Math. 3.
• Act. 2. 38.

• Luk. 7. 30.

• Gen. 17. 14.

• Rom. 4. 11.

seeme almost not to dare to shew it selfe (as wee see in the case of Nicodemus and some other in our Sauours time, whom the opposition of the world made somewhat slow in the discovery of themselves) yet when it is come to a fuller growth, so that a man is more then in the way to conversion, and is indeed renewed in the inner man; then there will be a desire to make it knowne, that he marcheth vnder the colours of the Lord Iesus, and hath renounced all other wayes of saluation to rest onely vpon him. So euen the same Nicodemus, albeit in the beginning, when he was but a beginner hee came to Iesus by night. And after spake on his side at a Conuocation of the Pharisees, but covertly and a farre off, so that it could scarcely be smelt, which way he did encline. Yet in time he grew to more opennesse, as in joyning with Ioseph in the honourable interring of our Sauour. And so much it seemeth to haue beene the purpose of the Holy Ghost to intimate, in the manner of reporting it. *Then came Nicodemus also; which first came to Iesus by night &c.* As if he had sayd, *howeuer he was something timorous at the first, yet now the fire was kindled, and the light thereof brake forth more appantly.* The same may be sayd of Ioseph of Arimathea himselfe, there is no speech of him at all during our Sauours life, and the text saith too, he was a *secret disciple*. but then (saith S. Marke) he went in boldly vnto Pilate &c. So yet although there bee much weakenesse and faintnesse at the first casting of religion, whiles a man is but yet (as it were) in the throwes of his new birth, yet when the worke is accomplished, and one is become a Christian indeed, there is a willingness to make it to appeare, and a kinde of neglect of all other things, in respect of this one, that a man may be knowen to haue given his name vnto Christ. Not that the children of God doe seeke applause, but that it may be seene they are not ashamed, and doe therefore shew themselves in their kinde, yea though some outward inconuenience do befall them. It is said of Paul, that as soon as he had receiued

Ioh 3.2.

Ioh. 7. 50.

Ioh. 19 39.

ver 38.

Mark. 15. 43.

receiued direction from Ananias, he straight way preached Christ in the synagogues &c. As who would say he did euen long, vntill he had giuen some euidence to the World what he was, and what change God had wrought in his heart. Thus in the first times of the Apostles preachings notwithstanding the sharpe persecutions raised vp aginst the Truth, yet the beleeuers trouped together, and drew themselves into societies, and ioyned themselves to the assemblies, and had fellowship with those which were in Christ before them, in those things by which it could not but be descryed what they were. The text speaking of the conuersion of these three thousand, saith, they were added to the Church, which argueth that they not onely in heart embraced the Truth, but withall disposed of themselves so, that it was manifest to all, to what number they belonged. And the number of them that beleued (saith Luke) grew more and more, which sheweth a visibled adhering to the fellowship of professors. The like is intended in that speaking, Barnabas was a good man &c. and much people ioyned themselves vnto the Lord, so it is sayd of the conuers at Ephesus, they came and confessed and shewed their workes, when Christ commended mutuall loue vnto his disciples, By this (said he) shall all men know you are disciples, as if he had said, If you be such as you should be, you wil desire to manifest your selues to be my disciples, you wil be willing to haue it known what you are: Now then behold a marke whereby the world shall discern you. What should I say more in this. It is certaine, he that rightly apprehends the good to be gotten by Christ, and is sensible of some interest in it, for his owne particular, will desire nothing more then that he may shew himselfe to be his, and to be reputed one of his followers and dependants, yea though it be with some preiudice in the world, yet he will account it to be the greatest honour, can befall him. To returne home with the badge of a Christian, out of all doubt the Eunuch valued it more then his office of Treasurer in the King-

Act. 9. 20.

Act. 2. 41.

Act. 3. 14.

Act. 11. 24.

Act. 19. 18.

Ioh. 13. 35.

bands of the communion of Saints, and in that respect he must needs affect them.

This is a very behoofull point to be spoken of in these daies. because among men professing godlinesse, there is not that respect to the Sacraments, that there should bee. The Sacrament of Baptisme, the truth is we haue receiued it in our childhood, but what man of many, laboureth, to make the right vse of his Baptisme, or seeketh to know, what it meanes, and why it was. It seemeth men are led with an ignorant conceipt, that the good of Baptisme is limited to the time of receiuing it, and was only then as a doore of entrance into the outward society of Gods people, whereas indeede there is good vse to bee made of that Sacrament, at a mans last breathing, and not at the first instant of partaking it only. So that I say still, men giuing good hopes of some religion to be in them, are exceeding carelesse in this point of ioyning the vse of the sacraments to their custumary hearing, and so by that meanes they deprive themselves of an vnknowne and vnthought of help, both to prouoke to obedience, and to strengthen faith, and to increase the comfort of the inward man. And as for the Sacrament of the Lords supper, generally it is made no more reckning of, then some three-halfe peny ordinary, saue only at some season of the yeere or at some (supposed) good times, as though seasons and moones and the influences of the sky, gaue vertue to Gods ordinances. Certainly this is an argument of scarcenes of grace amongst men. There can not but be a stomacke to the Sacrament, where there is felt sweetnesse in the word. And it is well knowne that in those prime daies, when zeale was feruent, the believers mette not together to heare, but withall they did communicate; and this vse continued many yeeres. It was Popery that first brought in the selldomnes of this seruice, and at last drew it to once a yeere, making the people belieue, that in respect of the difficultie to be well prepared, it was better for them to communi-
cate

cate in heart with the Priest, then to do it in act. These dregs yet remaine among men and it is an vniustifiable error that they committe, to passe ouer the Sacrament of the supper, to some old people or women with child, who must take it (as was said in the daies of superstition) for their viands, being neerer (in opinion and possibility) to their last passage, and themselves either to turne their backs, or to sit by, proclayming to the world their want of appetite to such an heavenly banquet. I say the same reason is in both the Sacraments, in regard of desiring comfort. And therefore the doctrine is good hence, that where grace is, there is a desire of the Sacraments, and a willingnesse to vse them according to the order of him that ordained them, and where there is little respect to the scales, surely there the couenant it selfe is not much esteemed.

A third doctrine out of this motion is, *That in whom there is any truth of Christianity, in him there is also a desire to discover and to make it knowne to the world that he is a Christian.* I gather this out of the Eunuch his request to bee baptized, which Sacrament his desire was to be partaker of, not onely for the establishing of his heart, and the confirming of his faith, but withall that hee might haue vpon him the badge and cognizance of his new profession, and might shew himselfe not to be ashamed of the name and title of a Christian. And indeed it was an evidence of great resolution in this conuert, that whereas it would not but breed him some question and trouble at his returne into his owne country, to be fallen from the religion wherein he was borne and brought vp, & to be become one of that new Sect which was *every where spoken against*, yet he, fearing no hazard of his honour, no losse of his office and dignity, no incurring the hatred and censure of his country-men, would needs be baptized, and as it were enrouled and booked among Christians. This is the nature of true conuersion, albeit it may stirre but weakely at the first and

Pro viatico

The 3 doct.

Act. 28 22.

seeme almost not to dare to shew it selfe (as wee see in the case of Nicodemus and some other in our Saviours time, whom the opposition of the world made somewhat slow in the discovery of themselves) yet when it is come to a fuller growth, so that a man is more then in the way to conversion, and is indeed renewed in the inner man; then there will be a desire to make it knowne, that he marcheth vnder the colours of the Lord Iesus, and hath renounced all other wayes of saluation to rest onely vpon him. So euen the same Nicodemus, albeit in the beginning, when he was but a beginner hee came to *Iesus by night*. And after spake on his side at a Conuocation of the Pharisees, but covertly and a farre off, so that it could scarcely be smelt, which way he did encline. Yet in time he grew to more opennesse, as in joyning with Ioseph in the honourable interring of our Saviour. And so much it seemeth to haue beene the purpose of the Holy Ghost to intimate, in the manner of reporting it. *Then came Nicodemus also; which first came to Iesus by night &c.* As if he had sayd, *howeuer he was something timorous at the first, yet now the fire was kindled, and the light thereof brake forth more appantly.* The same may be sayd of Ioseph of Arimathea himselfe, there is no speech of him at all during our Saviours life, and the text saith too, he was a *secret disciple*, but then (saith S. Marke) he went in boldly vnto Pilate &c. So yet although there bee much weakenesse and faintnesse at the first tasting of religion, whiles a man is but yet (as it were) in the throwes of his new birth, yet when the worke is accomplished, and one is become a Christian indeed, there is a willingness to make it to appeare, and a kinde of neglect of all other things, in respect of this one, that a man may be knowne to haue given his name vnto Christ. Not that the children of God doe seeke applause, but that it may be seene they are not ashamed, and doe therefore shew themselves in their kinde, yea though some outward inconuenience do befall them. It is said of Paul, that as soon as he had receiued

Ioh. 3. 2.

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Act. 9. 20.

Act. 2. 41.

Act. 5. 14.

Act. 11. 24.

Act. 19. 18.

Ioh. 13. 35.

dome, and he chose rather to hazard both that and all other dignities, then to goe into his country as a secret Christian.

The vs.

Math. 6. 1.

This deserues to be commended to the care of all that feare God, that how soeuer the vaine applause of men, be not to be hunted after, and it be hipocriticall and pharisaicall to practise the duties of godlinesse to be seene. yet it is necessary that we should make it to appear what we are and yet we be not ashamed of that sincerity & godly care, which becommeth those that would be saved. Will some man say vnto me, this a needlesse exhortation vnto vs. For (behold) we haue done as much for the shewing of our selues to be Christians, as this Eunuch did. He was baptized in the name of the Lord Iesus, so haue we beene euery one, and therefore you may spare the labour of perswading that which wee haue already done. I answere; To receiue the Sacrament of Baptisme was to this man sufficient for the declaring of himselfe a Christian in his owne country, where the name of Christ was either not heard of or not liked of, and where the Sacrament of Baptisme was a thing strange and vtterly vnknewen, but the case is not so with vs. For with vs neither the bearing the name of a Christian nor an admittance by the Sacrament of Baptisme, into the society of Gods people, is enough to prooue a man to be a Christian indeed, because these things are common to many hypocrites with the best professors. So that albeit Baptisme might be a witnesse of this mans Christianity, among a people either hating it, or not esteeming it: yet it cannot be so with vs, but some further thing is necessary to the end our sincerity of religion and Christianity may appear. There be some things as hatefull among the men of this generation, as the name of a Christian, was or could be among the Ethiopians, as namely for a man, to make conscience of his wayes, to binde himselfe to a kinde of circumspect walking, to shew himselfe fearefull to offend, and loth to doe any thing displeasing

pleasing to the maiesty of God, to follow after holinesse with a kinde of struing, to be strait in those things, wherein men generally take a kinde of liberty to themselves, and to seeme not to dare to doe diuers things, which the world makes no question of: these and the like (I say) are as strange, as harsh, as displeasing, as much subiect to censure and hate, in these our dayes, as euer was the name of Christianity among the heathen which knew not God. And therefore if we that professe godlinesse can frame our selues hereunto, not regarding what we may lose in credit, in estimation, in rising to preferment in the world thereby, not reckoning of the reproaches, and euill speeches, and scorne, that may be cast vpon vs; this will testifie, that wee be Christians indeed. When wee be not backward in those things, which are like to bring vs vpon the stage, and to make vs a matter of note and spectacle vnto others. It was a notable euidence of the Eunuch his faith and piety, that albeit he knew well, that after his returne, the kingdom would be filled with the newes, of his conuersion, and he was like to come to an account to his Queene, and the rest of the state, for his religion: yet baptized he would needs be, it should be his glory to be knownen to be a dependant vpon Christ crucified. It vtterly condemneth that spirit of cowardize which possesseth many, who are loth to doe ought appertaining to religion, that might single them out from the multitude, or make them to bee noted amongst men. Thinke not, I would giue countenance, to that vaine singularity which leadeth some, who take a kind of pride if they can once bring themselves to be talked of, and so runne themselves out of breath, in a kinde of violent and head-stronge zeale, hauing too much of that pharisaical disease of *despising others*. and being as Solomon saith, *pure in their owne conceipt, though they bee not washed from their filthinesse*. I say my purpose is not to giue allowance to any of any such spirit, but I labour against that faint-heartednesse of men, reasonably well affected (it may

Luk. 18. 9.

Pro. 30. 13.

may be) and yet loth to be too forward for feare of espying and forbearing to doe those things which are meete to be done, lest they should incurre some disgrace, or hazard somewhat which they are loth to lose. For a man to cast himselfe into perill is rashnesse and folly, and more then there is any warrant for: so, for a man to desire to bee noted, and to affect a name of somewhat more then ordinary that is vanity: but, for a man to consider, what his profession binds him to, and to giue euident to the world, that he respects the doing thereof, more, then any worldly circumstance, and would faine shew himselfe not to bee ashamed of his Sauour and of his words before men, that is true Christianity, and the thing which I labor out of the Eunuch his practize here in this place. The Law of gouerning the ancient Roman army was drawn to two heades, 1 not to make any rash pursuit against the enemy wherby to runne into needlesse danger. 2 not to flie before the enemy, whereby to betray the common cause into his hands. So it must be in this: Neither is trouble to be sought, neither yet to be declined when it commeth. The Eunuch was willing the world might know he had renounced Idolatry and had giuen his name to Christ, as the Prince of his saluation. He thought it not fit, though it might bee for the safety of his outward honor, to smother his profession, and to frame to the times, keeping his beliefe in secret to himselfe. So far, of the Eunuch his motion. A true conuert hath euera loue and a desire to the Sacrament, and a care to giue euident to the World, that hee hath learned better things then he sometimes knew.

Now followeth Philips condescending to the Eunuchs motion: where we have three things to treat of. 1 A condition propounded by Philip to the Eunuch vpon which it might be lawfull for him to receiue Baptisme. *If thou beleeuest with all thy heart &c.* 2 The Eunuchs entertaining the condition: *I beleeue &c.* 3 The Baptisme it selfe with the circumstances. *Then he commanded the chariot &c.* In the

1 Non signi
2 non fugero.

The 2 part of
the whole text.

The particulars
of it.

the first of these two particulars deserue note. 1. Philip^s care to informe the Eunuch to the Sacrament: 2. The thing propounded as a necessary condition to the partaking of the Sacrament. Out of Philips care, this doctrine springs.

That he that administreth the Sacrament ought to be careful to instruct the people in things necessarie to the comfortable partaking of the Sacrament. Philips course heere is exemplare: By his cariage heerin. Euery one that is entrusted with the dispensing of the Sacrament may see what hee is bound vnto, namely, to acquaint the people carefully vpon what conditions only, they may receiue the Sacraments to their comfort. Philip (no doubt) had taught the Eunuch, that Baptisme is a necessary badge to be put on, by euery one, that would be taken for a Christian, and now, that the Eunuch sheweth a willingnes to receiue that badge, he seeketh to bind him, to a due enquiry into himselfe, whether he haue that in him, without which he can receiue no benefit by the Sacrament. And that thus much ought to be done by euery one that medleth with the giuing of the Sacrament, it is easie to prooue. 1. The doctrine appertaining to the right vse of the Sacrament is a part of the counsell of God, and therefore not to be secreted by him, that desireth to be pure from the peoples blood *. 2. The Minister is appointed by office to watch for the peoples soules *, and such a watch man he is, that if he see a sword comming, he must giue notice of it, that if the people do die for their iniquity, yet he may deliuer his owne soule *. Sith then it is a matter of such hazard, and hath such a penalty annexed to it, to presse into the vse of holy things not being so fitted and so furnished as is necessary, it is the Ministers part to giue warning of the danger, that so if any man notwithstanding will giue the aduventure, it may appeare that he is a wilfull trespasser, and his owne heart may be able to testifie, that he was aduised otherwise. 3. It is one part of the Pastors duty, to take away

The 4. Doct.

* A. 3. 20. 46.

* Heb. 13. 17.

* Ezech. 33. 9

* Ier. 19. 19.

* Math. 7. 6

* Leu. 19. 7.

* 2 Chro. 35. 6

* 1. Cor. 10. 22

The 1. vs

* 1. Sam. 2

* 1. Sam. 3. 13

(as much as in him lieth) *the precious from the vile* ^a, and to put a difference betwixt the one and the other, the prepared and the vnworthy, that (as far as it possibly may be) *Holy things* may not be *giuen vnto dogs* ^b. 4. It is a matter of charity, to which euery man is bound, not to *suffer* his brother to *sinne* ^c, but by all the meanes he can to stoppe him from it. It is a Ministers duty much more, as much as he may, to tax the people from committing so great an euill, as is the entermedling with the seales of Gods Co-uenant, the due conditions not obserued. 5. There is a particular iniunction, by which those that serue the Lord in the admmistrat[i]on of holy things, are commanded together with the *sanctifying* of them selues to *prepare their brethren* ^d. Now how shall they, prepare their brethren but by teaching them with all diligence, what things are necessary to the right vsing of Gods ordinances, and by charging them as from the Lord, not to dare to *prouoke him to anger* ^e, by their irreuerence, and by careles and profane dealing with those things which are of so high and holy nature as the Sacraments.

This must first needs make against those who want either ablenesse or conscience or both, in this particular, that is, which either know not how to direct the people depending on them, to the right vse of the Sacrament, or els, knowing somewhat appertaining to it, want compassion ouer the peoples soules, and so suffer them to defile Gods ordinances, by comming to them, after a kinde of presumptuous maner, and euen to *kick against the offering of the Lord* ^f. The matter which God laid to Elies charge about his sons was, *His sonnes ran into a slander, and he stayed them not* ^g. The same is our sinne, if we labour not with the vtmost of our might to stop the rashnes and rudenesse of the people, in thrusting themselves into the vse of those visible pledges of his grace, without due prouision. God giue vs all, that we may consider it, because as the irreuerent and profane dealing with the Sacraments, is none of the least
sinnes

sinnes of this generation, so much of the guilt thereof, it is to be feared will fall vpon vs, who doe not deale herein so faithfully as we should, in vrging (as it is fit) the conditions necessary, and in inquiring into our people how they be furnished.

This is secondly to be vrged against these of the people, who are apt (as the most are) to set at naught the care of their Minister, seeking to further them in this bulines. It is a common saying, *what neede he trouble himselfe about vs, let him looke to himselfe, he shall not answere for vs, I hope we are of age to consider what we haue to doe, neither are we so simple, as not to know, what belongs to these matters &c.* Thus it is ordinary with men to set light by that care which is taken in duty to God and to their soules, to stay them from running in (as it were) vpon the pikes of Gods displeasure: Men ought to account it a blessing to be so watched for, and be it that they were neuer so cunning in respect of knowledg in the nature of those holy seruices, yet who is there, that doth not need an admonisher. But the truth is, whatsoeuer our knowledge is, which yet (among the greatest number is but raw) yet certainly our care in those businesses is but slender, and happy is he (if he know his owne happines) that hath a faithfull admonisher, to make him heare *a word behind him*^a, when he is reaching out his hand to the vse of holy things.

The next is, the thing propounded as a condition &c. wherein we haue two things to handle. 1. The requisite-nesse of faith to the partaking of the Sacrament. 2. The quality of that faith which is requisite. Touching the former this is the doctrine, *That there is a necessity of Faith to the end a man may be such a partaker of the Sacrament as is meete.* The words are plaine, *If thou belieuest &c.* as if he had said, *Thou desirest Baptisme, but dost thou believe, if thou dost thou maiest with comfort, if not, it will but encrease vnto greater iudgement.* In the opening of this doctrine, I will thus proceed. 1. I will shew the generall truth of it. 2. I

The 2. vsd

^a Isa. 30. 21.

The 5. Doct.

will teach with what limitation and restraint it must be vnderstood. The generall truth I will declare touching both Sacraments. For of both in regard of generall circumstances there is the same reason: Neither can there be any cause alleaged why there should be a necessity of faith, in the right vse of Baptisme, and not also in the right vse of the Lords supper. Heere for prooffe, I might produce those generall speeches, *Whatsoever is not of faith is sinne*, and, *without faith it is impossible to please God*: But the maine reason is this, the Sacraments are in their nature *seales of righteousness*, and therefore it is absurd for a man to offer himselfe to receiue a confirmation of that thing which he hath not, to haue a seal, set as it were to a blanke, to come to haue faith strengthened; when (perhaps) there is scarce a right vnderstanding either of what is to be believed, or of what it is to belieue. And then, the ancient order of the Church heerein is not to be neglected. For, as touching the Sacrament of Baptisme, the course taken with these whom the Apostles and their associates drew out of Iudaisme and Gentilisme into Christianity is apparant. They vrged them to giue euidence and testimony of their faith, and of their purpose to walke with God in newnesse of life. So Iohn Baptist began, so the rest followed: and the order of asking questions of the Baptized, *Dost thou belieue, dost thou renounce*: is very probable to haue beene in vse euen in the Apostles time, whereunto that saying of S. Peter giueth a very good colour, where speaking of Baptisme, he mentioneth, *the Answer of a good conscience*, the stipulation or engagement of the conscience; the baptized giuing his word, that thus and thus he belieueth, and this and this he vndertaketh. And in the primitiue Church ther was in the congregation a certaine forine or ranke, called *Catechumeni*, which were first trained vp in the knowledge of the grounds of Faith, before they were baptized, (they being conuerts out of gentilisme) which grounds what the chiefe of them were, the

Apostle

¹ Rom. 14. 23.

² Heb. 11. 6.

¹ Rom. 4. 11.

¹ Mat. 3.

¹ 1. Pet. 3. 21.
 ὁ πιστὸς καὶ
 ὁ εὐσυνείδητος.

Apostle relates (*Heb. 6.*) which points are there termed, *The doctrine of Baptisme*, because they were the particulars in which they which desired to bee numbered amongst Christians, were instructed before they were baptized. To this also agreeth that which is generally held, that the Creed was digested into such a forme, as seemeth to bee an Answer to a question. The baptized was demanded, *what doest thou beliene?* his Answer was, *I beliene in God the father &c.* Thus for the Sacrament of Baptisme. Now for the other Sacrament, the rule of the Apostle is perpetuall, and alwaies binds, that who so commeth to it, must *examine himselfe* *, and seeing all search and examination aimeth at the finding out of some thing, what should a Christian intending to partake that holy Mysterie examine himselfe about rather, then about this, whether, hee be in the faith or no *. How is it possible hee should bee a meet and a worthy receiuer if he want this Grace. And thus I haue cleared the generall ground of this Doctrine. Now I come to the limitation thereof. Touching which this I say, that in the Sacrament of the Lords supper it holds still that none ought to be admitted to it, but such as are able to giue euidence for themselves, that they are believers, but in the Sacrament of Baptisme the case is not like. For we must not hold that the sacrament of Baptisme can lawfully be giuen to none, but to such as are able (being vrged) to giue testimony of their Faith: because euen the Infants of believing parents haue a right to that Sacrament, albeit as yet, because of their present state, they cannot (in strait speaking) bee said to beliene, nor yet are able to answer a demand concerning Faith, so that the point touching faith necessary to the Sacrament of Baptisme is to be vnderstood only of those, which are admitted to it being of yeares. As for example, if a Turke, or Iew or Pagan, should come amongst vs and should desire Baptisme, it were necessary he should first be instructed, in the doctrine of faith, yea and examined and

* 1. Cor. 11.
28.

* 2. Cor. 11. 5.

dealt with, and caused to give publique Testimony of his beleeuing, but we must not stretch this rule so, as that we should exclude from this Sacrament the children of Beleeuers. Indeed the Anabaptists, who dispute with the vtmost of their skill against the Baptisme of Infants, doe much vrge the practise of the Apostles, and this our text among others, namely that they are not read to haue baptized any but such who by age were able to bee countable for their faith, and from thence they would draw a generall conclusion, that where there is no capablenesse of faith, there ought to be no Baptisme. Heerevnto diuers things might be replied but these briefly. That it is not simply an improper speech to call the infant of beleeuing parents, a beleeuer, because although he do not now actually beleue, yet partly, because for his parents sake, he is within the compasse of the couenant, partly because of that which may well be hoped for hereafter, as it were hard to terme him an infidell, so it were not harsh to call him a beleuer: And why not a beleuer, as well as a reasonable creature, though yet there is in him no vse of reason, no nor any certainty of ability heereafter to enjoy it: And besides by the antient and most receiued doctrine of the Church, the infants of beleeuers, are reputed to haue a kinde of interest into their parents faith, who by faith appprehend the promise of eternall life as appertaining to their children, as farre forth as to themselues. And what more inconuenience to terme such, beleeuers, in respect of their parents, then to terme them holy through them as Paul doth.

2 The argument is naught from the Apostles practise; for that course which they tooke with one certaine age of persons, cannot be stretched out to all without exception. As, when the Apostle deliuereth a law, that he which *doth not labour should not eat*, were it not a notorious absurdity yea and a wickednesse, to keepe meat from infants vnder a pretence that they doe not worke. And why? because euery man conceiueth that the law belongeth onely to those

91. Cor. 7. 14.

those which are of age and ability to labour, and yet neglect it. The same may be sayd, of the Apostles proceeding in baptizing; that it extendes onely to those that bee of yeares: to subiect infants to the same condition with them were vnreasonable. In Abrahams person, the knowledge of the Nature of the Sacrament, and an yeelding himselfe to liue vnder the Lords obedience, went before the receiving of circuncision: yet in Isaac it was not so, he was circumcised first, and instructed after. It was necessary in Abraham that a profession of Faith should goe before circuncision, it was not necessary in Isaac, the difference in their ages altered the case of the necessity. 3 As concerning the Apostles practize it selfe, there is no certainty for it, that they baptized none but such as were able to make acknowledgement of their Faith. There is more probability on the contrary, that they baptized euen some infants, as (namely) when they baptized whole families, as *Lydia and her household* ¹, *the Taylor with all that belonged to him* ². *Crispus with all his household* ³, *the household of Stephanas* ⁴. Albeit a man cannot make a certaine demonstration, that in these generall Baptismes administred to whole families there were some infants baptized with the rest, yet it were very strange if there should be none, in none of these households, and to say that there is in such speeches and figurative speaking, all the family being put for the greatest part of the family, and so vnder that colour to exclude infants, is but an indifferent euasion, it being a rule, that we are not to account any thing as figuratiuely, where there is no necessity, for the auoyding of some manifest inconuenience like to follow, if the words of the sentence should bee taken properly. Be it that none of all these things wil serue to iustifie the Baptisme of infants (yet vnable to make confession of their faith) yet their interest into the promise of God is a sufficient plea: *that promise is made to them that beleeue, and to their children* ⁵. If then the promise belong to infants, why not also the seale of the promise. It may

¹ Act. 16. 18.

² Id. 33.

³ Act. 18. 8.

⁴ 1 Cor. 1. 16.

⁵ Act. 2. 39.

may be, some may make doubt of this reason, because it may seeme by the like argument, that vnto infants also ought to be giuen the Sacrament of the Lords Supper: They haue a right to the promise, and why not also to the seale of the promise: so may some dispute. Answer, Indeed this mooued some among the antients to giue this other Sacrament euen to infants, as Cyprian ^a. and Augustine ^b. the latter of which two, was the rather strengthened therein by mistaking Christs words, *Except ye eat the flesh of the sonne of man, and drinke his blood, yee haue no life in you* ^b, supposing those words to bee ment of the Sacrament of the Lords Supper, he accounted the vse thereof of necessity to saluation. But the Truth is, that the reason fetched from the interest into Gods promise, which doth prooue infants to haue a right into Baptisme, is not of like force, to prooue them to haue a right into this Sacrament. For besides the difference betwixt the two Sacraments in respect that the one is the Sacrament of entrance into the Church, and therefore agreeing to infants; the other the Sacrament of proceeding, and therefore fit only for those which are of growth in Christ; besides this, I say, there be certaine expresse restraints to be collected out of the rules set downe for the maner of receiuing the Lords Supper, as namely that in vsing it, there must be *an examining of ones selfe* ^a. there must bee *a discerning the Lords body* ^a. there must be *a Remembrance* ^a of Christ, which be things which infants cannot reach to. Thus haue I endeououred to cleere this point, touching the limitation of this doctrine, of the necessity of faith to the right partaking of the Sacraments, proouing it to be vnderstood only (in the point of Baptisme) of these that are of yeares, and that this course taken by the Apostles in baptizing those of yeares, is no prejudice at all to the baptisme of infants, but that still it remaineth firme and sure, that children borne in the Church ought to bee admitted to the Sacrament which may be a pledge of their admission into the Church

^a Serm. 5. de lapsis.

^a De ecc. dog. c. 52.
^b Ioh. 6. 53.

^a 1. Cor. 11.
^a ver. 29.
^a Vl. 25.

Church, and whereby also much comfort may returne vnto their parents, God being pleased hereby to giue euidence, of the truth of his promise that he is not ashamed to be called both our God, and the God of our seed also.

The maine and speciall vse of this doctrine is to be a direction to vs, how we may learne to make the right vse of that Sacrament of Baptisme, which in our infancy we receiued. The best vse of Baptisme is to vse it as a store-house of comfort, as indeed it is, being applied a right. Now as no man, not baptized till he is of yeares can bee comfortably and effectually baptized vnlesse hee belecue: so no man baptized in his infancy, can, when he commeth to yeares, comfortably make vse of his Baptisme vnlesse he beleue. There is an old popish opinion which is firmly held by ignorant men & women, and it is this, that Baptisme doth confer grace of and by it selfe, howsoeuer the party bee disposed that receiue it. And so people generally hold a conceipt, that there is a kinde of vertue and Christendome (as they call it) infused into them, by the hauing of this Sacrament howsoeuer they be affected. But this is a meere fiction and fancy without truth. It is a kinde of lifting yp the Sacrament aboue the naturall condition thereof, and ministers of the Sacrament, are thereby made workers of miracles, as if their Arte did regenerate of it selfe. Peter saith, that *the washing of the flesh doth not saue* ¹. Simon Magus was baptized and yet after that remained in the gall of bitterness and bond of Iniquity ². and many of the old Israelites were baptized vnder Moses, with whom God was not pleased ³. Paul saith, *Christ sanctified his Church, by the washing of water, through the word* ⁴. So that it is the beleeuing and receiuing of the word that maketh the Sacrament to be effectuell. Let no man therefore glory in his Baptisme, vnlesse he haue Faith. If thou who hast bene baptized, shall say vnto me in some such maner as the Eunuch spake to Philip, *See I haue bene baptized, what should let me to assure my selfe that I am a Christian.* I cannot but

D

answer

¹ Heb. 11. 76.

The vse.

¹ 1 Pet. 3. 2.

² Act. 13. 23.

³ 1 Cor. 10. 2. 5

⁴ Eph. 5. 26.

answer thee as Philip did, *If thou beleevest &c. thou maist.* Let vs looke to this one thing therefore, euen to our Faith. Faith is the tenure by which we hold heaven, Baptisme is but the seale to confirme it. Faith, if we haue it, will appeare by this, *It worketh by loue* ¹. and what loue, a loue to three things: To the author of Faith, and that will appeare by obedience ². To the word of Faith ³. For he which is of God heareth Gods word ⁴, and faith cannot but loue that whereby it is begotten and built vp further. To the household of Faith ⁵, He that loueth him which begat, loueth him also which is begotten of him ⁶, such an one, will loue euen the name of a disciple ⁷. Try then your Baptisme by your Faith, and your Faith by the fruits, otherwise the water of your Baptisme shall not be able to quench the fire of that burning lake which is the second death. The same must bee sayd of the other Sacrament; thou saist to me againe, *Lo heere are Bread and wine, what should let me to communicate,* I answer still as I am taught heere, *If thou beleevest with all thy heart thou maist.* If thou come without Faith, thou art no welcome guest to this banquet, without it thou mayest eate the Lords bread, but not that bread which is the Lord, and thy receiuing shall be but a pledge of iudgement and vengeance to thy soule. This point will be quickned by that which followeth touching the quality of Faith.

¹ Gal. 5. 6.² Ioh. 14. 15.³ Rom. 10. 8.⁴ Ioh. 8. 47.⁵ Gal. 6. 10.⁶ Ioh. 5. 1.⁷ Math. 10. 42.

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Inda.*

The



THE SECOND SERMON.



NExt to the requisitenes of Faith to the well pertaking of the Sacrament, followeth the quality of that Faith which is required: *If thou believest with all thy heart &c.* as if it had beene said, *Thou desirest to bee baptized, if thou doest believe and that not formally alone and in shew, but in sincerity and in truth of thy heart thou maiest, this Sacrament shall returne to thy comfort, and bee a pledge of grace vnto thy soule.* This thus opened doth afford two doctrines.

This is the first, *That there is a kind of Faith out of which there commeth no good vnto the soule of him that hath it.* This is insinuated in Philips speech, For so much manifestly is intended, that it was possible for the Eunuch to believe after a sort, and yet to remaine vncapable of the comfort, and sweetnesse of the Sacrament; *Suppose thou believest, yet if it be not with all thy heart, by such a Faith thou art not one haire bredih neerer to saluation,* so that the very nature of the speech presupposeth an vnprofitable Faith, a Faith which is of no vse, vnlesse it bee to the encreasing of his damnation that professeth it. This is also easily prooued by the Scripture. Our Sauior in the parable of the Seed speaketh of a Faith, and the same gotten by hearing. which is also accompanied with a kind of flashing, sodaine ioy, but yet is but like seed among stones, withering away for lacke of moisture. This is that Faith which is called a *temporall Faith*, or a Faith whose continuance is only for some little time. Some such Faith may seeme to haue beene in

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The 1. Doct.

• Luk. 8. 6. 13.

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The 1. Doct.

* Luk. 8. 6. 13.

those, of whom it is said, *Many believed &c. when they saw his miracles, But Iesus did not commit himselfe unto them.*

^b Ioh. 2. 23. 24.

^c Act. 8. 13.

*August quest.
in Leuitic.*

^d 1. Cor. 13. 2.

^e Iam. 2. 19.

^f Ver. 26.

^g 2. Cor. 11. 14

^h 2. Cor. 7. 10

ⁱ Act. 24. 26.

^j 1. Kin. 21. 27.

^k 1. Sam. 26. 11

^l Heb. 12. 17.

^m Math. 27. 3.

ⁿ Mir. 6. 20

^o Num. 23. 10.

^p Heb. 6. 4. 5

^b. There was a certaine yeelding wrought in their hearts by the power of Christs miracles, that surely he was that Messias, yet Christ did not hold them worth the trusting to. In this present Chapter it is said, *Simon Magnus believed*. We cannot thinke his Faith was that which for distinctions sake we terme a *Sauing Faith*: He had as a learned man faith of him, the visible Baptisme but he wanted the inuisible sanctifying. Saint Paul, mentioneth a *Faith* which a man may haue and yet bee *nothing* ^d. James giueth a kind of *Faith* euen to *Diuelles* ^e, and speaketh of a *Faith*, which he calleth a *dead Faith* ^f. These few testimonies are very pregnant. Sathan knoweth how to *transforme himselfe into an Angell of light* ^g, so that there is no good thing but he can counterfeit it and doth, and by that meanes maketh many hypocrites to make a wonderfull shew. Seeming to be as sincere and forward in religion as the best. There is no grace which accompanieth saluation, wherewith God is pleased to enrich and furnish his elect, but he can frame some one or other of his limmes to a shadow of it, yea and teach them to come so neere it as that for the present it shall be a very hard matter to discern it. There may be somewhat like praier, which yet is not praier, but lip-deuotion; Something like repentance, which yet is not repentance, but *worldly sorrow causing death* ^h, something like obedience, which yet is not obedience but grosse hypocrisie, and so in other particulars. Felix *trembled* ⁱ, Ahab was *humbled* ^j, Saul confessed his fault ^k, Esau *wept* ^l, Iudas had a kinde of *repenting* ^m, Herod heard *gladly* ⁿ, Balaam desired to *die the death of the righteous* ^o. The Apostle seemeth to acknowledge a *taste of the good gift of God &c.* in some revoltors, that yet fall away beyond all possibility of repentance ^p. Thus still it appeares how neere a man may come to true religion, and yet still be in the snare of the Diuell, caried vp and downe

downe as a *Captine at his will* ^d. He may carry the name of a believer, and yet misse the end of *Faith*, the *salvation of his soule* ^e.

The use is, to exhort vs all, who thinke wee haue Faith, and boast of Faith, and professe our selues to be believers *to giue all diligence* ^f, and to prooue our selues with our best endeouour, whether the faith which we thinke we haue be such as will not deceiue vs in the end. Wee see by that which hath beene said, that there is a thing which for the time is as like vnto Faith, as one thing can bee to another. The wit of man for the present can discerne no difference, and yet the hausers of it shall not be saued. How behoofull then is it for vs to follow the counsell of Paul, to *prooue our selues whether we are in the Faith or no* ^g. The life of a Christian is a continuall warfare, we haue a strong and a dangerous enemy to grapell with, and there are many particulars of spirituall armour necessarie for our defence; among the rest, there is a *shield of Faith* ^h. A carefull souldier will try his buckler whether it will keepe out shot, or otherwise be free from being pierced by that kind of weapon, against which it must be vsed. Now if faith be a shield, it must be tried that it may be a shield of prooffe against the day of battell. Faith is (as I before said) the Tenure of our Free-hold (for *by it we stand* ⁱ.) All the euidence we haue to shew for our inheritance in the kingdome of heaven is our Faith. Now we know the care that men haue about their deeds and tenures: they examine them, to see whether they be sound, they aske the counsell of this and the other Lawyer touching them: Such yea and far greater care ought we to haue about our Faith. If that be not good, what becometh of all our hope for life eternall. And thinke what a wofull thing it is hercin to bee mistaken. I said Faith is the Tenure we hold heaven by. Now put case a man hath continued a sute at law, a great while trusting to a certaine peece of writing which he hath in a boxe, if at the day of hearing, that writing proue insufficient, what

^d 2. Tim. 2. 16.

^e 1. Pet. 1. 9.

The use

^f 2. Pet. 1. 5.

^g 2. Cor. 13. 5

^h Eph. 6. 16.

ⁱ 2. Cor. 11. 24

becommeth of him? wee know hee loofeth all his former cost, he is cast out of doores, and misleth that which hee thought he should haue enioyed all his daies. So in this: A man maketh account, he hath Faith sufficient to saluation; hereupon he goeth on, without feare of future euill, at the day of reckning his faith proueth counterfet; thinke then in what a wofull case is that man. Wee may guesse somewhat herein by a speech of Christs. *Many shall say to mee, in that day, Lord, haue we not in thy name prophecied &c.* and yet it shall be said to them, *Depart from mee, &c.* ^k. It seemeth these will bee very confident, and make full account to be saued: But now when for all this, it shalbe said, *Depart*, we may well tremble to thinke vpon their misery. For the moresure a man is in his owne opinion, the greater confusion & vexation it will be to him to be disappointed of his hope. How necessary a matter is this to be vrged in these secure times. It would make a mans heart woe to thinke how exceeding carefull men be in other things, but how desperate in this point concerning Faith. *Is this lease good, is this bond good, is this cloth for my garment good, is this beast good, is this ground good, is this husbandry good, is this corne which I haue chosen for my seed good.* Wee abound in these inquiries, and are scarcely euer satisfied, wee are still ielous and a fraid, lest it should not bee as wee desire. But who amongst many makes a question touching his Faith. who saith to himselfe, *Here is much speaking of Faith, and it is taught that without it there can be no saluation, what is my Faith which I promise my selfe I haue, such as it ought to bee, sure if it be not, I can neuer be saued.* Who is it that thus communeth with his owne soule. Who keepeth this priuy audite within himselfe. *I hearkned and heard and no man spake aright* said Jeremy of old ^l. He would euen deliuer vp the like verdit of the men of this generation, if he were now liuing. It is the great pollicy of the Diuill, to leade men on, and to lull them a sleepe in their carelesenes, it filleth his barnes, and helps to encrease his kingdome. A debating

^k Math. 7. 22.
23.

^l Jer. 8. 6.

debating with a mans selfe touching his hope of a better life, is a very first step towards heaven. Sathan knoweth that if men should once put it to the question how their Faith is, they should see such scantnes in themselves that way, that the very sight thereof would make them looke about and begin a better course; whereas now presuming all is well, they run on headlong, and will surely be in the pit, before they beware. When thou art perswaded and called vpon to examine thy selfe, whether thy faith be right and sound, *why man* (saith the diuell by and by vnto thee) *wherefore shouldst thou doubt it, Hast not thou beleened in God euer since thou couldst remember. Hast thou done thus well hitherto, and shouldst thou now beginne to make question of thy Faith. Feare not, doe not doubt, but thou art euen as good a beleener as the best.* Thus with these and the like charmes, this subtile enemy rockes men asleepe, and encourageth them to feed themselves with vaine perswasions, and to *trust on lying words which cannot profit*. Let therefore the doctrine taught worke to the reforming of this common euill, from which scarce one of many, is able well to cleere himselfe. We hope to be saued, we say we haue faith, we would take it for a wronge, if any man should call vs vnbeleuers: Oh let vs remember that there is a faith which will deceiue, a kinde of beleeuing which is but counterfet. Let vs not content our selues with supposals, with idle imaginations which haue no ground, but let vs bring our faith to the touch-stone, and let it be tried thoroughly, whither it will hold in the day of account or no. There is nothing more contrary to Christianity then presumption, nor any in worse case, then they which are most secure, and make themselves beleue, that all is with them as it should. We read that Iacob in his dreame saw a *Ladder upon the earth, of which the top reached to Heauen*. This Ladder betokened Christ, as Christ himselfe hath reference to it, in his speech to Nathaniel, touching *Angels ascending and descending vpon the sonne of man*. Now (to apply this to my present

= Iere. 7. 8.

= Gen 28. 12.

= Ioh. 1. 51.

present purpose) we know that hee which climbeth vp a ladder, is especially carefull of his footing and hold, and looketh diligently and aduisedly to euery step. So doth he which is in Christ, and is by him, and through him getting vp to heauen; he is alwaies trying whether his standing be sure, and whither his hold that he hath caught, be such as will not deceiue him. Thus he *worketh out his saluation with feare and trembling* ¹, and happy is he who is so busied: And so I haue laboured to presse the vse of this necessary point. In the matter of faith it is a dangerous thing to be deceiued: If a mans faith be vnfound, all his hope is ouerthrowen, it is easie to be mistaken, our *Heart is deceitfull* ², and in our owne cases wee are partiall iudges; Satan is cunning and will beguile vs with a shadow of Faith, and there is a faith, which is very like to true Faith, but yet will deceiue vs; what then can be more behoofull then to proue our faith that we may be sure it will not faile vs most when we shall need it most. This is the summe. And to the end wee may bee the better prepared for this duty of Triall, I come now to the next doctrine, as the Text giueth occasion, to shew what kinde of Faith it is which is auaileable to life eternall, and which is therefore called, *the Faith of Gods elect* ³, because it streameth from Election and is a pledge thereof.

The next doctrine then is, *That onely that Faith maketh a man capable of saluation and giueth him an interest into life eternall which is with all thy heart*: This is direct out of the words, *If thou beleuest with all thy heart thou mayst*: that is, *If thy beleeuing be sincere, and thy faith vnfeined, thou mayst finde comfort in this Sacrament, otherwise it will be to thee but an idle signe*. In all matters betwixt God and vs, this is a chiefe thing which he requireth, that we *giue him our heart* ⁴, & that, that which we profes to do, be done in singlenes. He himselfe is a *God of truth* ⁵, and therefore can delight in none but such in whose spirit there is no guile ⁶. His chosen are called *the Israel of God* ⁷, and it is the badge of a true

Israelite

¹ Phil. 2. 12.

² Ier. 17. 9.

³ Tit. 1. 1.

⁴ The 2. Doct.

⁵ Prou. 23. 26.

⁶ Psal. 31. 5.

⁷ Psal. 33. 2.

⁸ Gal. 6. 16.

Israelite to bee without Deceit : *A double heart* is the marke of the vngodly . and God commands vs to purge out this leauen if we would draw neere vnto his Maieſty . The true worshippers shall worship him in Truth, for the father requireth euensuch . It remaineth as a blemish in the name of the old Israelites that albeit they made a shew of seeking God, yet their Heart was not upright with him, neither were they faithfull in his Covenant . Thus much to shew the necessity of vnfeinednes, and of doing that with the Heart, which we doe in all things which concerne God, and so by consequence in the matter of Faith. God is Truth, Christ is Truth, the holy Ghost is the spirit of truth. How can Faith make vniõn betwixt God and vs vnlesse it be Faith of truth . This point will not bee so profitable in the application, vnlesse we looke a little more neerely into it, to finde out, what that speciall point is, in respect whereof Faith is said to be with all the heart. The heart is the seat and fountaine of all the affections. A man therefore belieueth with all the heart, when that which is believed is become (as it were) the center of all his affections, the maine marke and matter of his loue, delight, ioy, &c. so that whatsoeuer els is loued or delighted in, is so respected only for the sake of that principall scope, and so far forth as it leadeth and draweth towards it. As for example: The maine obiekt of Faith is Christ: now then to believe in Christ with all the heart, is to fasten a mans whole affiance, his whole ioy, his whole contentment only vpon him; So that Christ beareth the whole sway and principality in his affections and the maine end, why his Faith worketh and strueth towards him, and why he desireth to be vnited to him, is not so much the good and saluation of his owne soule, as the enioying of him, in whom all fulnesse dwelleth, and in whom the Treasures of all godnesse are laid vp. There may be relying and a believing vpon Christ, which may bee said to be true, and vndissembled, in this respect, because the party in whom it

7 1. Ioh. 1. 47.

• Psal. 12 2.

• Iam. 4. 8.

• Ioh 4 23.

• Psal. 78. 37

• 2. Theſ. 2. 13

• Col. 1. 19.

is, doth indeed doe that which he professeth to doe, neither doth speake contrary to his secret thoughts, when he saith he beleueth in Christ, and yet is not this the Faith *with all the heart* here spoken of: As for example: I doubt not but a Papist speaketh truly and as hee meaneth when he saith he beleueth to be saued by Iesus Christ, yet notwithstanding, there wanteth in him this quality of believing *with all his heart*, because he hath also a secret dependence vpon the helpe of Saints, vpon the intercession of the virgin Mary, vpon the merit of some worke, or action of his owne. Here Christ hath not all his heart, because he hath diuided it betwixt him and some other objects. So againe among our selues, I doubt not but many profess soothly, and without fraude in auouching that they haue cast all their hope of saluation only vpon Iesus Christ, and yet there is a defect in there Faith, and that in this particular, that it is not *with all the heart*, because their *Heart* draweth not towards Christ, seeketh not to be knit to Christ only for Christs sake, and because of that worth and excellency which is conceiued to bee in him, but for some other by-respect, and for their owne sakes. For let mee make this knowne vnto you, (which is not generally considered;) it is possible for a reprobate to goe thus far; namely, to acknowledge there is no saluation in any other but in Christ, to disclaime all hope saue only by him, to desire truly and with his soule to haue a part in him and to account himselfe happy if hee might haue fauour with God through him; thus far he may come, and yet still Christ hath not all his *Heart*, because the principall drift and aime of his respecting Christ, is, his owne saluation by Christ: why (will some man say), what shall a man els aime at in beleuing vpon Christ, but only saluation by Christ. Answer: I deny not but that it is lawfull to loue Christ, and to rest vpon Christ for saluations sake, but I say withall, that he which esteemeth Christ for nothing els but to be saued by him, shall neuer be saued by him.

him. My Heart is to my selfe, it is not to Christ if I make account of him and seeke to him only for my benefit. So then, Christ is *believed with all the heart*, when the enioying of Christ is the scope of our believing. I desire not to enioy Christ so much because I would be saued, as thus, I desire to be saued that I might enioy Christ. My Heart is to Christ as to the maine, to mine owne saluation as to the inferior, and as to a matter therefore only worthy the desiring because it leadeth vnto Christ. Thus I hope we now see, 1. that that Faith which is effectuall to saluation is only that which is a *belieuing with all the heart*, and then 2. that that is a *belieuing with all the Heart*, when Christ who is the object of Faith, and is acknowledged to bee a sole and complete savior, is laboured after principally for himselfe, my heart is towards him for his owne sake, more then for mine owne saluation sake. I know I can not depend vpon him, and be made one with him, but it will bee for my profit, yet I looke not so much vpon that, as I doe vpon him; yea and I strue to be affected as Iob, to continue my Faith, and my trusting to him, though he should *slay mee* f, though I should not only not get good by him, but receiue some sharpenes from him.

We must couple this point with the former, and I wish we may well digest it, and that we could bee perswaded to bestow some part of our thoughts vpon it every day. It is no easie thing rightly to beleue. Not every one, that taketh the name of Iesus into his mouth shall by and by bee saued, no nor yet every one which goeth further then a superficiall naming him. It is possible to vnderstand the mystery of Christ, to professe truly and vndissemblingly a dependance onely vpon Christ, and (as it were) to set vp a mans rest on this, that no man can come vnto God the father, but by Christ, and yet in the end to come short. Let vs remember that the very life and glory of faith is to *beleue with all thy Heart*, that is, in our beleueing to let Christ haue the preeminence, the full and the very all of

Iob. 13. 25.

The vs

*Ardua res est
fides. Hierony.*

our affections. If wee can bring our soules once to this, to value Christ more for his owne proper worthes sake, then for owne saluations sake, then are we beleeuers *with all our Heart*. This is indeed singlenes & sincerity of affection this is vprightnes of mind: when my faith reacheth after Christ for Christ, I account my owne saluation but the Bay, the fruition of Christ the Maine. These be two things I know which cannot bee sundered in enioying, Christ and saluation; but yet it is possible to giue the one the precedence aboue the other in desiring. Let not this seeme strange vnto vs. Who amongst vs, accounts him a friend worth the hauing, whose chiefe end in seeking to be linked in with him in society, is more his owne commodity, or some credit like to accrew to him, then the fruition of him to whom he professeth loue. When we can say of a man professing friendship, *I know he respecteth mee for this, or for that, were it not for such a hope, or the expectation of such a benefite, I am sure he would regard me as little as another man*, will we iudge such an one an vnfaigned friend? How then shall that be called an vnfaigned Faith, which aimeth at Christ onely for this because there is hope of a kingdome by beleeuing. This is a mercenary respect, neither is that a true sauing faith which hath no higher scope. Would I not draw towards Christ in my desire and affection, if there were no saluation by his meanes, is it onely to make a benefite of him, that I do cast my selfe vpon him? & shal this be called faith? No I doubt not but such respects as these may be found in many which yet shall bee called the least in the Kingdome of God. And thus we may see how one thing followeth vpon another: that maine matter of preaching must be Christ the supream purpose of hearing must be to finde Christ*; and so the principall intendment of faith must be to enioy Christ. To be sau'd, may lawfully be an inducement, but sure we shall misse, if it be the chiefeest moriue. If we will *beleue on Christ*; he will haue *all the Heart* or nothing. And so much touching the

* This was
taught out of
the 35 verse.

the quality of Faith which I commend to our best obseruation, & wish it may be well considered, that we may not beguile our selues with an opinion of faith. Let it bee remembered how neere counterfet faith commeth vnto true faith, and wherein the maine difference doth consist. Christ hath but halfe the heart, if wee respect him onely for this, that vpon his shoulders wee may bee carried vpwards into Heauen. If we could thinke Heauen it selfe not worthy the hauing but onely for his sake, that were excellent. So far of the condition propounded by Philip, now next of the Eunuchs vndertaking it: *Then he answered, I beleene that &c.*

We haue here three things to note. 1 That the Eunuch was able to giue an account of his Faith: 2 That hee was ready so to doe. 3 What the account was: The first of these is very apparent: for what is this speech but an account giuen by the Eunuch what hee beleued, and it was so sufficient, that vpon it he was admitted to the Sacrament. So that the doctrine hence is, *That it is necessary for every good Christian to be able to expresse for himselfe what he beleenes.* This sufficiency of the Eunuch to returne an answer to the inquiry made into his faith, is not to bee passed ouer without noting; out of all question it was written for our learning, that we might labour not to be to seeke in the things which doe concerne our soules. This is that which Peter saith, *a giuing a reason of that hope which a man hath*^a: Paul termeth it a confession with the Mouth^b, and maketh it a necessary companion of that Faith which brings to saluation; and *Let every man be fully perswaded in his owne minde*^c, that is, let him that is a beleener, labour to conceine distinctly what that is, whereupon it is necessary for him to rest, that he may be saved let him not satisfie himselfe with a kinde of reuerent to the faith of others, but let him see that hee himselfe doe apprehend that which is necessary: *The inst must lue by his Faith*^d, by that which hee conceiueth in his owne heart, not by subiecting himselfe to the opinion of another.

The 3 doct.

^a 1. Pet. 3. 15.

^b Rom. 10. 9.

^c Rom. 14. 5.

^d Heb. 2. 4.

¹Joh. 17. 3.

another. *This is life everlasting to know thee, the onely God*: It is not imagination, or supposall, or some loose, and vncertaine fancy, some rauing coniecture, that can guide a man to life; it is vnderstanding, it is knowledge, such which the hauer, is both able (if need be) to set downe determinately what it is, and to giue a reason also thereof to: *Thus is it written, and this I beleene; this is my Faith, and this is the foundation thereof*; Why else is it, that the Scripture teacheth grounds of the Christian Faith so exactly? Why is it, that there is any such necessity laid vpon vs, which are called to the seruice of the Church, to lay open the mystery of Christ? Why (I say) should this be, if it were not the duty of beleeuers, to be able in heart to comprehend, and with mouth also (if occasion bee) to declare, whereupon they rest, for the saluation of their soules. Indeed what comfort can there be, or what sweetnesse in vncertainty, or what possibility to put Sathan to flight, with some confused motion, which a man hath caught vp he knoweth not how. It is the glory of Christians to be fulfilled with Knowledge and spirituall vnderstanding^m, to haue the Spirit of wisdom and reuelation, and to know what is the hope of their calling &c.ⁿ. A shame to them to be children in vnderstanding^o, to be dull of hearing^p, to be euer learning and yet neuer able to come to the knowledge of the truth^q. These things may serue to prooue this doctrine.

^m Col. 1. 9.

ⁿ Eph. 1. 17. 18

^o 1 Cor. 14. 20.

^p Heb. 5. 11.

^q 1 Tim. 3. 7.

The use

In the use it giueth full occasion to accuse the ignorance of the times, in which so many of all sorts, and of all degrees, are vtterly vnable to giue a comfortable account of that which is necessary to be known vnto saluation. Euerie parish, euerie assembly, euerie congregation swarms with such. There is no Minister that laboureth to know the state of his flocke, but can be a witnesse with me touching this. Men speake of I know not what, hoping well, and of being of that which they call Gods beliese, but (alas) how far be they from that which Peter calleth a Reason of their Hope? The Apostle calleth Faith an evidence. Now, suppose

^r Heb. 11. 1.

suppose a man should be called before a iudge in a matter betwixt party & party, & could there be able to speake as little to the point in question, as the most are able to say in the case of Faith; would the Iudge account their answer a competent euidence, or would hee not thinke himselfe wronged to haue his eares troubled with such heed-lesse tales. Surely he that had no better to shew for his outward estate, then many haue for their future inheritance into the kingdome of glory, would and well might feare euery houre to be displaced. This is wofull in the cleere light of the Gospell, and it is one of the sinnes for which the Lord hath a speciall *controuersie* with the times. And it is a sinne so much the more dangerous, because it is scarcely taken notice of to be a sinne. To be a swearer, a whoremaster, a drunkard, an oppressor, a greedy worldling, a lyer, a cursed speaker, these and the like, partly by the light of nature, partly by some generall rules gotten by continuall hearing, are of the most, yeelded vnto to bee sinnes. But ignorance in religion, yea even in these points, which are (as it were) the very life and soule of religion, is hardly taken to be a sinne. Who thinketh himselfe euer the lesse honest because he is ignorant. Thus (I say) is this euill, the more dangerous, because it passeth away vnobserved, vntaxed, vnblamed, and yet it is a principal sin against which the Lord will proceed at his iudging day: and the people that doe not vnderstand shall fall. It is true there is much dulnesse, much hardnesse of conceit, much weakenesse of apprehension euen in the very best, but yet certainly it that be not in vs, which in one place is called a *Minde to know*, in another an endouour to know, we can neuer be faued. Remember we how the Eunuch profited by one Sermon, and consider how many we haue heard, who yet (many of vs) cannot giue so good an account as the Eunuch did. For let no man thinke, that this was all, namely that the Eunuch was able to deliuer thus many words, as are heere, and no more; it were an injury to the memory of

Hof. 4. 1.

2. Theff. 1. 8.

Hof. 4. 14.

1. Ioh. 5. 10.

Hof. 6. 3.

of that holy man, if wee should so imagine, and it were a wrong to the wisdom of Philip if wee should thinke hee would let him passe with a kind of verball acknowledgement of a matter which he did not vnderstand. Can wee thinke with any probability, that either the Eunuch said no more then is heere deliuered, or that Philip did not feele him againe and againe, to see how he was settled? yes vndoubtedly: The Eunuch knew the person of Christ, the office of Christ, knew how the ancient prophecies of the old Testament were fulfilled in Christ, and was able to shew cause why he for his particular part should thinke to bee saued by Christ, knew how Faith coupleth vnto Christ, how it doth procure to a man an interest into the obedience and righteousness of Christ. These and the like materiall points out of all doubt the Eunuch knew. Philip would neuer haue admitted him to the Sacrament of Baptisme, vpon the vttering only of a few words, or haue left him in such a raw measure of knowledge, before hee had brought him to conceiue aright the grounds of godlinesse, and that doctrine which is called *the doctrine of the beginning of Christ*. I adde this lest any man should beguile his owne soule, because of his ablenesse to say so much as is heere reported to haue beene spoken by the Eunuch. I wish the words in euery mans heart and mouth, but take heed we make not a charme of the Scripture, to imagine a vertue in words of which we know not what to make. Let vs labour to speake the Eunuchs wordes, with the like knowledge that the Eunuch had; otherwise to say *we belisue that Iesus Christ &c.* shall not auaille vs. So much of this, that the Eunuch was able to expresse his Faith, and to shew for himselfe what he belieued.

▪ Heb. 6. 1.

The 4. Doct.

The next thing is his readines to giue an account, which affordeth vs this doctrine, *That where the power of Godlines beareth any sway, there is no forwardnes of disposition, when one is dealt with in the matter of Faith.* This I obserue out of the modest and yeelding disposition of this Eunuch, who was
thus

thus content (as it were) to be catechized by Philip, and to submit himselfe to giue an account of his beleeuing. No doubt he held it meet, that he which now tooke care of his soule, should by him be made acquainted with the state of his soule. If a man *speake in the eares of a foole he will despise the wisdom of his words* ^a, and such an one being questioned with about religion, *answereth roughly* ^b, but *Gentlenes, Goodnes, meekenes, are the fruites of the spirit* ^c: It was the humor of the Pharises, in pride of heart to disdain to submit themselues to Iohns Ministry, *they despised the counsel of God* ^d, and they tooke it in foule scorne when the blind man asked them, whether they would be *Christs disciples* ^e, their stomackes could not frame to be treated with as men ignorant in ought or as liable to an account to any what they beleued. It is the commandement of God that euery man in such a case as this betwixt Philip and the Eunuch, *should be ready to giue an answer* ^f & religion where it is doth teach men so to be. For as it abateth these high spirits which are in man by nature, so it maketh a man to consider the good that may ensue, by submitting himselfe with meekenes, to be communed with by him that is able to instruct him; If his knowledge be right, this is a meane to confirme it, if it be mistaken, this is the way to better it.

This reprooueth that sturdy and contemptuous humor which is in many now, who hold it for a very great disparagement, to bee vrged to tell how they beleue. It is thought to be a course not vnto to be practized vpon children, but to vrge those to it, that are elder yea though they neuer so much need instruction, is deemed insolency in him that vndertaketh it, and simplicity and basenesse of disposition in those that submit to it: The greatest part therefore, are so affected, that if any should so bee dealt with, they would chafe much & doe with themselves to beare it well, or not to returne the crooked answere of a froward mouth: By this meanes their spirituall wounds pricke, *because of their unbelief* ^g. They be often in

^a Pro. 23. 9.

^b Pro. 14. 23.

^c Gal. 5. 22. 23.

^d Luk. 7. 30.

^e Ioh. 9. 29.

^f 1. Pet. 3. 15.

The 7th.

^g Psal. 38. 5.

¹ Rom. 1. 22.

¹ Pro. 17. 20.

¹ Isa. 50. 4.

¹ Gen. 19. 9.

² Exod. 2. 14

² 2 Sam. 23.

6. 7.

in their Imagination. ¹, They will not be knowne of their secret ignorance, and by that meane they do deprive them selues of many an opportunity by which they might bee blinded vp in the sauing knowledge of Gods truth. *A forward Heart neuer findeth good* ¹. This then let vs learne hence; Thou whom God hath blest with a faithfull pastor, furnished with the *Tongue of the Learned* ², and able to minister a word in time to him that is weary, be not vnwilling to lay open to him the state of thy soule, nor thinke it a wrong to be so communed with, as may make way to thy further edifying in the mystery of Christ. Our dayes are in as bad an extremity as were the dayes of popery. Then the Priests had gotten such a tie vpon men, by the (so called) Sacrament of confession, that they diued further into mens secrets then was fit. But now men are grown to as much strangenes and standing aloofe from their spirituall ouerseers, so that he which attempts though in neuer so humble and respectiue maner to moue a question to them, or to feele their knowledge, shall be requited as Lot, when he gaue good counsell to the Sodomites, *May hence* ³, or taken vp as Moses, *Whom made thee a man of authority* ⁴? This is the curriish disposition of vnregenerate men. *They are as thornes, that cannot be taken with hands: the man that would touch them, must be defended with iron, or with the shaft of a speare* ⁵. This maketh religion, to grow so slowly as it doth, either Philip doth not aske, or the Eunuch will not answer. Thus farre of the Eunuchs readinesse to giue account; here was no disdain, no haughtinesse, no stomacking of the matter to bee thus inquired into, no shaking of the Demander with a crosse reply; heere is meekenesse and calmenesse of spirit; heere is a plaine and direct acknowledgement of what hee conceiues. Happy was Philip to haue such a tractable scholar, and happy the Ethiopian to haue such a searching Teacher. God encrease the number of such Philips, and make vs all such as the Eunuch was in this particular.



THE THIRD SERMON.



WE are now come to the Account it selfe, and to the matter of the Eunuchs confession. I beleue that Iesus Christ is the sonne of God. The plaine doctrine here is, That the beleuing of Iesus Christ to be the sonne of God, is the very substance of that Faith which is required to saluation. This is plainly to be gathered hence. The Eunuch desired Baptisme, (the badge of a Christian:) Philip enquireth of him, whether hee haue that Faith, which maketh a Christian; he answereth, I beleue so: This answer is approoued and taken for sufficient; so that to beleue that which this Eunuch heere acknowledged is the very life of sauing Faith, it is the summe of all that is required to saluation, and without it there is no saluation. And this collection is iustificable from hence so much the rather, because the chiefe confessions and abridgements of the Christian faith, which are in the new Testament, consist vpon this point chiefly: as, that memorable one made by Peter in the name of the rest of the Apostles * *Thou art the Christ the sonne of the liuing God*: then that in Iohn, (which it may be is the same with the former, in effect I am sure it differeth not) *We beleue and know that you are the Christ, the sonne of the liuing God*: thirdly that of the blind-man, *Doest thou beleue in the sonne of God? Lord I beleue*: fourthly, that of Martha, *I beleue that you are the Christ the sonne of God, that should come into the world*. These solemne declarations

The 1. doct.

* Mat. 16. 16.

* Ioh. 6. 69.

* Ioh. 9. 35. 38.

* Ioh. 11. 27.

* Rom. 10. 8.

* Ioh. 20. 31.

* Rom. 10. 4.

* Act. 10. 43.

* Ioh. 3. 16.

* 1. Ioh. 5. 11.

* Math. 11. 3.

Aufhoritati
debetur quod
prolimus. Au-
gustin.

of the Faith required to saluation doe all concur in this one generall point, *Iesus Christ is the sonne of God*. The doctrine of the Scripture is called, *the word of Faith*; it is therefore committed to record that men might beleene^r. Now the pith of the whole Scripture is, *Iesus Christ*; He is *the end of the Law*^s, to him giue all the Prophets witness^e, and the summe of the Gospell is, *that whosoever beleeneth in him should not perishe but haue life euermlasting*ⁱ. If then Christ be the substance of the Scripture, needes must the building vpon him be the summe of Faith. Faith goeth no further then the word, and the word hath no more to teach but this, *that God hath giuen vnto vs eternal life, and this life is in his sonne*^k. Thus for a generall opening of this doctrine. To the end it may be the more profitable, we must consider somewhat more exactly, what it is, *to beleene that Iesus Christ is the son of God*: First in general to beleene, betokeneth two things. 1. To hold a matter to be a truth, and so it is an action of the vnderstanding power. 2. To trust to a thing, or to relie vpon it, and so it is an act of the will, and issueth out of the former. Secondly (according to this) *to beleene that Iesus Christ is the sonne of God*, comprehendeth two things. 1. To apprehend this as a sound and vndeniable truth, that *Iesus Christ is the sonne of God*. 2. To conceiue it as a doctrine into which a mans selfe hath some interest, and so to relie and rest thereupon for a future benefit. First that this proposition, *Iesus is the sonne of God*, is an absolute and vndeniable Truth, it must be resolved: It is the ground worke of Faith, and the foundation without which it cannot stand. It was the errand vpon which Iohn Baptist sent his disciples vnto Christ, that they from his owne mouth might bee made sure, that it was *He that should come, and no other to be looked for*^l. The certainty herein is gotten by the Scripture: and indeed (*to beleene*) as it is an act of the vnderstanding, is properly to assent vnto a matter and to take it as a truth: vpon the report and credit of another. So then a man must be posses-
sed

fed with this truth, by the authority and testimony of the Scripture, that he who is called *Iesus Christ*, is the very son of God, whom God of old promised to send being made of a woman, to be the Prince of our saluation, and to make peace betwixt God and man by his blood. This is one necessary principle to be apprehended vnto saluation, neither can any report settle a mans knowledge in this, but onely the report of God himselfe speaking to vs in his word. Secondly, this must also be laid hold on, as a matter more particularly concerning the beleuer. For a bare assent vnto this proposition, (*Iesus Christ is the sonne of God*) cannot saue. *I know who thou art*, (said the euill spirit therein he spake as he thought and was perswaded) *euē the holy one of God*. And shall we thinke that this was all, was intended in the Eunuchs acknowledgement, that hee gaue credit vnto the Scripture touching *Iesus Christ to be the son of God*? God forbid. He might haue done so and yet neuer haue beene saued. He had not *beleeued with all his hart*, if he had done no more; It was necessary there should bee also a relying, a resting, a casting himselfe vpon Christ, a trusting to him, an expecting saluation by his means, a fitting of this general truth touching Christ to his owne particular for the discharge of his soule in the sight of God. And indeed this is so necessary a part of Faith, that as it cannot be without the former (for a man cannot rely vpon Christ, vnlesse he be certaine, he is the person to be relied vpon) so the former is not rightly and truly apprehended vnlesse this latter be attained to, or at the least endeouored for. For, first generally it is true that the points and articles of Faith, are so contriued that the failing in one, ouerthroweth all. Then, secondly, a man cannot properly bee sayd to beleue the report of the Scripture touching Christ, vnlesse he doe apply it to himselfe. For how doth a man giue credit to this, that *Christ is the sonne of God, and a Saviour*, if he himselfe doe not rely and hang vpon him for his owne saluation. So that indeed it is no full and

= Luk. 4. 34.

• 1 Iohn 5.
10. 11.

compleate assent, where there wants an application of that Truth which is assented vnto, to a mans owne particular. How can I beleue Christ to be my Sauour, except I know him to be the promised Sauour? and how doe I beleue him to be the promised Sauour, if I dare not trust him with my owne soule, and am backward to depend vpon him for my selfe. And therefore in this truly saith the Apostle, that *he maketh God a Lier*, that doth not proceed from the generall doctrine to the point of particular application, that *God hath giuen (vs) eternall life*. If then we yeeld (as we needs must) that the Eunuch did more then assent to this generall truth, as it is reuealed in the Scripture, and did lay hold vpon it as a matter into which himselfe had interest, it cannot but follow thence, that the *Faith* required to saluation, hath in it, beside the acknowledgement of the Truth in the vnderstanding, an embracing it also in the will, and a dependance thereon, for the personall good of him in whom it is. And thus of this doctrine touching that matter and object of *Faith*, *Iesus Christ the sonne of God*, apprehended by the authority of the Scripture to be so, and laid hold vpon as a Sauour.

The vse.

The vse is, principally to moue vs to a due and diligent enquiry, whither we who speake of *Faith*, and doe also make full account of being saued by Christ, doe so beleue, as hath beene described, and as out of all doubt this Eunuch did; namely, how we be grounded and settled in this by the teaching of the Scripture, that *Iesus Christ is the sonne of God*, in whom only god is pacified, and then next, how we doe depend vpon him in particular for our selues, with what warrant and vpon what tearmes. This is a matter that deserueth scanning in the closet of euery heart that would be saued. Certainly it will appeare vpon inquiry made, that if this be to *beleue*, surely then the number of beleeuers is exceeding small. For first, how raw, how confused, how vncertaine (generally) is mens knowledge in this fundamentall point, touching the person, and of
fice

fice of Christ Iesus? How few are able to prooue vnto their owne hearts out of Gods word, that this Iesus Christ whom we so often name, is that very person in whom all Gods promises touching life and saluation are *yea and Amen*, hauing in him and by him their full accomplishment; that it is he whom God the father hath sealed ¹ to saue his people from their sinnes. ² If a man should come to many, who are believers by profession, and say, *Oh, thou that makest thy boast of Christ, and thinkest under his wings to be shrouded against the wrath of God, how knowest thou that this is the person in whom God will be reconciled to thee, what warrant hast thou, in him to finde fauour, and acceptance with the Lord!* How quickly would they be foyled, and how easily graueled in this necessary particular, without certainty wherein, all a mans Faith is but meere presumption. Verily I am perswaded that it is not the tenth of our ordinary hearers and professors thar can tell how to make this point good against sathans cauils, with which he will vndermine and batter it in the euill day, that, *Iesus Christ is that person upon whom he that desires saluation must rely.* For shame let vs not be more remisse and carelesse for our soules, then we would be for our outward state. What wise man, will take the word or bond of another, vnlesse he be sure of his sufficiency to make that good for which he offereth himselfe, either by word or writing to be engaged? wherein is a man the neerer to haue his bond for many pounds, who (it may be) is not worth so many groates? Heere therefore let vs first begin in the matter of faith, let vs labour to see this point well prooued out of the testimony of Gods word, that *Iesus Christ is the chiefe stone elect and precious, put in Sion, upon whom who so beleaueth, shall not be ashamed*, that *he is the way, the truth, and the life, and that as no man can come to the Father but by him*, ³ so hee which commeth by him cannot be repelled. If we would be sound in the Faith, and rooted in Christ, let vs looke to this. It is abundantly cleared in the Scripture: Search the

Scriptures,

¹ 1. Cor. 1. 20

² Ioh. 6. 27.

³ Math. 1. 21,

¹ 1. Pet. 2. 6.

² Ioh. 14. 6.

³ Tit. 1. 13.

John 5. 39.

Scriptures, they are they that testifie of Christ. Well, now as I have discovered the scarcitie of Faith, by the common defect in this maine ground of Christianity, so may I as easily doe it in vrging the other part touching the particular application of the generall doctrine of Christ Iesus. For in it there is as great an error as in the other. I know there is an ordinary making account to be saved by Iesus Christ; but yet, though therein there is a kinde of fitting the doctrine of Christ to particulars, yet it is not that application which is the life of faith, and which (out of all doubt) this Eunuch had attained to. For to the Application of Christ there is more belongs then this, to say, *Christ died for sinners, and I hope by him to escape damnation:* Many shall goe into Hell, with as much as that commeth to, in their mouthes. Application of Christ is a matter of greater consequence, and hath more going to it then so. There must be first a particular conceiving of a mans owne neede of Christ: secondly an vnderstanding how that fulnesse which is in Christ may supply the particular wants of him that desireth to apply him that so the soule may see how the rurne thereof may abundantly be serued by resting vpon him: thirdly a diligent noting how the preaching of the word fitteth the particulars of Christs fulnesse, to the soules particular wants, that so a man may not be (as it were) his owne caruer heerein, but may feelee how the hand of the Lord worketh in the busines: fourth, a carefull working how the soule is acheered and inwardly refreshed, by that warmth, which it feeleth it selfe to receive by cumming still neerer vnto Christ; how it hath more boldnesse to come to the Throne of grace, how it findes more sweetnesse in the doctrine of saluation, how it hath more life in holy seruices, how it is furnished with more alacrity and greater desire to walke with God in new obedience? Thus the application of Christ is another maner of thing then a sudden conceit, that if I and I, shall be saved by his death: so much is common, but to apply Christ

is a thing which few attaine vnto. Thou saiest thou art perswaded that Christ Iesus the sonne of God is thy sauiour, I command of thee : who did telk thee so ? what is thy warrant so to thinke ? Art thou come to this perswasion by due course, by being first nurtured in the schoole of humiliation, to bring thee to see what needs thy soule hath of the least drop of the bloud of Iesus Christ ? hath this apprehension bene begotten in thee by the preaching of that word, in which thou hast been taught to whom only saluation doth belong ? hath it been long in getting, and hast thou had much adoe to attaine to this measure ? or is it some sūdaine and rash conceit vpon which thou hast aduentured ? Take heed and be well aduised ; To apply Christ, is excellent, but it is not ordinary, neither is it easie, and he that neuer tasted the difficulty that is in it neuer yet knew what it ment. Thus I must deale with thee, thus I must aduise thee, that professest an application of Christ vnto thy selfe. And now (for a further opening of the matter) methinkes that title of a *Rocke* giuen vnto Christ *, is worthy the considering, to make this plaine. Christ his being a *Rocke* of safety, argueth, that man in himselfe is plunged into a *Sea of Hazard* with which he is euer ready to be swallowed vp. Now, suppose we a man suffering ship-wracke vpon our Coast, and at the last after much driving too and fro, espying a rocke, which if he could reconer there were some hope of escape. To this he beginneth to direct his course, thither he beares with the vtmost of his might : the waues hinder him, the wind and weather are against him, yea oft times when he is come euen close to, and is ready to touch it and to lay hold vpon it, a gulf commeth, or some stronger waue, and carrieth him into the maine in despight : Nay, it may be when againe he is come yet neerer, and is euen in a manner gotten vp, yet there is such an heauiness in his garments oppressed with water, such benumbednesse and weaknesse in his ioyns through the extremity of colde, that he cannot keepe that which hee hath gotten, but againe looseth his hold, and is euen about to giue over his hope, and to re-

* Isa. 28. 16.
Math. 16. 18.

solue with himselfe that there is no remedy but he must needes perish in the sea. Well, yet at the last hee reneweth his courage, purposing now to make his last attempt, he recouereth the Rocke, to the top he is gotten, where he may looke about and see where hee was tossed: But behold, before he can throughly collect his thoughts, heere beginneth a new feate: the water swelleth, and threatneth to couer euen the highest part of the rocke, the wind helpeth it forward, and aduanceth the pride thereof, and it beginneth to encounter as with an open mouth ready to destroy: What is now to be done? Surely nothing but this: He resolues to keepe his standing with his vtmost might his hold he determines not to forsake, here (thinketh he) I will abide, and if I perish I perish. Heere is that true estate of a man labouring in this painfull businesse of applying Christ. First he is tossed long on the waues of much inward perplexity, and crieth out with David, *I sticke fast in the deepe mire where no stay is, I am come into deepe waters and the streames run ouer mee*¹. O God, *all thy waues and thy floods are upon mee*². *The snares of death compass mee, and the griefes of the graue haue caught mee*³: At the last by the pointing of the finger of the Gospell preached, the Rocke is espied: *Iesus Christ the righteous*⁴, that Rocke, which David calleth, *The Rocke that is higher then I*⁵, that rocke which was resembled by that, into the cleft whereof Moses was put, that he might see the Lord as he passed by⁶. For as Moses could not haue seen the Lord without death vnlesse he had bene hidden in that Rocke: so can no man see the face of God and liue, vnlesse he be put into the cleft of this rocke that vnder the shelter thereof he may behold him. Well, this rocke being once descried, *the soule longeth greatly after it*⁷, and thinkes it selfe should be most happy, if it might arriue at the smallest *Hole*⁸ thereof. To this therefore it aymeth and laboureth with the vtmost endeuous: *(Lendevour my selfe, and follow hard*⁹. But (alas) much a doe there is to get neere it, there be many swelling surges.

¹ Psal. 69. 1.² Psal. 42. 7.³ Psal. 116. 3.⁴ 1. Ioh. 2. 1.⁵ Psal. 61. 2.⁶ Exod. 33. 21.⁷ Psal. 63. 1.⁸ Can. 2. 14.⁹ Phil. 3. 13.

surges of much doubting, many blustering stormes of great discouragements. Ofttimes is the soule ready cuen to claspe vpon the Rocke, but something or other puts it backe, and then there followeth euen a wofull drooping, and a kind of despaire, euer againe to be in so faire a possibility: Oh, then commeth in, *I am cast out of thy sight*, those that told me of saluation by Christ, and of his redi- nesse to receiue those that seeke him are all *Lyers*: yet at the last, this agony is ouercome, and the sinner beginneth to rebuke his soule for this faintnesse. *Why art thou cast downe my soule and vnquiet within me*, trie yet againe, surely *there is an end and thy hope shall not be cut off*. So with much struiuing, euen (as it were) to the losse of breath (*I opened my mouth and panted*), the former feeling is regained and the soule is come once more vnder the shadow of this *Great Rocke*, yea and the feet are set vpon it, and the soule beginneth to triumph in safety, (*Returne vnto thy rest o my soule*, *I know nothing shall be able to separate from the loue of God which is in Christ Iesus*, yea it falleth to a discoursing vpon the strange manner of her escape, *Come I will tell you what God hath done for me*. But (behold) suddenly a new feare interrupteth all, *I said I shall neuer be moued, but thou hidst thy face and I was troubled*. *My well beloued was gone and past, I sought him, but I could not finde him*. What is now left, but to resolute to stick fast, whotsoever shall betide. *My soule cleaueth vnto thee*; *my flesh fayleth and mine heart, but it is good for me to keepe me close*; either heere I must be safe, or no where. Thus haue I giuen you a taste of the trauill of the soule in the application of Christ. Christ being (as he is called) a Rocke of safely, there is no fitter thing to describe it then this case that I haue named. Hee that hath not had some experience of this in himselfe, or at the least shall not now vpon the hearing thereof make conscience to finde it true by his owne particular, name faith he may, but haue faith he cannot, presume he may, but belecue he cannot. Hee that thinketh it an ealie thing

^a Psal. 31. 22.

ⁱ Psal. 116. 11.

^a Psal. 42. 5.

ⁱ Pro. 23. 18.

^a Psal. 119. 131.

^a Is. 32. 2.

^a Psal. 42. 2.

ⁱ Psal. 116. 7.

ⁱ Rom. 8. 39.

ⁱ Psal. 66. 16.

ⁱ Psal. 30. 6. 7.

^a Can. 5. 6.

^a Psal. 63. 8.

^a Psal. 73. 26. 28.

to rest vpon Christ, and to settle vpon him and to apply the saluation offered in him to a mans owne particular, I may boldly say, he doth vtterly deceiue his owne soule, he is yet farre from the Kingdome of God. Thou art vpon the Rocke, before euer thou knowest what it is, to be tossed on the maine, thou art in the haue, before euer thou wast in hazard in the deepe; verily thou art mistaken in the coast, beare out againe with speed, this Rocke will cast thee away into a gulse of security, this is not the Cape of Good-hope, *Gods good spirit neuer lead any man this way into the land of Righteousnesse*. I wish all you that heare this, the sweet and comfort of this point. An assent to the report of the Scripture touching Christ; is necessary to saluation, but not sufficient; neither was it all that the Eunuch had. Application of Christ is necessary, *My well beloued is mine and I am his*, that is the life of all: But in this the Diuell counterfeiteth as well as in other things, and he can be content men should apply, yea he himselfe will helpe so to doe; but his application is a little to quicke like the *Heritage that is hastily gotten, but the end not blessed*. When Christ is much valued, but not by and by feelingly enioyed, when he is much desired but very hardly reached vnto, where the soule longeth for him, and sometimes cometh to see him, and againe looseth the sight of him and is oft-times, almost out of all hope of recovering him, there is application of Christ. This is not *the worke of a day or two*, When I tell thee of labouring to belieue that Iesus Christ is thy saluation, if thou say vnto me as Peter said to Christ about forgiving his brother. *How oft, shall I set about it, vntill seauenty times?* I must answer thee as there, yea vntill *seauenty times seuentimes*, Why should I beguile thee or my selfe? If thou be not euen every day more or lesse at this businesse, that thou mightest *win Christ*, still considering how thou art fastened on him; and what hold thou hast, still labouring that thou maiest not loose him, still looking for a new storme that may put thee from him,

7 Ps. 143. 10.

• Cant. 2. 16.

• Pro. 20. 21.

• Ez. 10. 13.

• Math. 18.

18. 12.

• Phil. 3. 8.

• Mar. 14. 30.

him, still grasping closer about him, still crying with Peter *Master save me*, still harkning to this come of the Lord, the preaching of the Gospell, by which he pulleth thee to him, neither I nor any Minister of God will dare to promise thee any hope of saluation. If we take a lease, or buy a purchase, we will haue the matter first drawne vp into articles, then digested into a forme, then perused and entered-lined, and aduised vpon with the best counsell we can get, euery word shall be waighed, as in a paire of ballances, and we will not suddenly engrosse it, as it must be. Why will we that be so provident for our earthly things, be so simple and so carelesse about heavenly? If we haue got but a kind of loose and generall apprehension of Christ that he is ours, there we rest. Oh let vs looke vpon it againe, let vs beware while we liue of a false title, aske a little more counsell, if we let it alone vntill the Hearing-day, a writ of error will not helpe it. Methinkes, I cannot speake to much against our great security. Euery man seemeth to be sure of heaven and yet few men euer knew, what it was to be in hazard of heaven. *Werke out your saluation with feare and trembling*. Thus much of the Eunuchs confession. Euery man must be able (as he) to giue account of his Faith: Euery man must be willing (as he) to giue a reason of his hope. Euery man must belecue (as he) *that Iesus Christ is the sonne of God*. How hee believed this, and how wee must beleue it, hath beene shewed: God make it profitable.

Now followeth the Baptisme it selfe. Then commanded he the Charet to stand still. The words are plaine, and the sense is euident to be this. The Eunuch being found meete for the sacrament of baptisme, there was a commandment for the staying of the Charet, in which the Eunuch rode and Philip with him, whereupon they both went into the Riuer, and hereby the ministry of Philip the Eunuch was baptized. The principall things considerable heere, are these two. 1. The place where this Sacra-

The 2. doct.

61.1.1.1.1.1.

Deu. 12. 11.

Col. 2. 17.

Ioh. 4. 21.

Mala. 1. 11.

Joh. 2. 1. 1. 1.

Math. 3. 1. 6.

Math. 5. 1.

Mat. 13. 1. 2.

Mat. 18. 20

ment was administred. 2. The action it selfe. Out of the former this doctrine springs; That since the coming of Christ in the flesh there is no betternesse or precedence of one place above another for the administration of holy things. Loe see heere, is Baptisme administred by the high-way side, and that in an ordinary Riuer: the sacrament had beene no whit better to the Eunuch, if he had receiued it in some hollowed place, or in some consecrated vessel. In the former times that publike worship of God was limited to a certaine place, *There shall be a place which the Lord your God shall chuse, thither shall you bring all that I command &c.* neither was there any lawfulness (ordinarily) for any Altar but at Ierusalem. There was the Pascheouer only to be solemnized, there only the first borne to be presented to the Lord. But Christ being manifested in the flesh who was the body of all former shadowes, the distinction of places is abolished, and neither is Gods worship tied to the Iewes Ierusalem, nor to the Mount Garizim of the Samaritans; but now, *in every place incense shall be offered to my Name saith the Lord*. Therefore Christs fore-runner exercised his ministry openly in the Wildernesse, and baptized in the Riuer of Iorden; and our sauiour preached in Mountaines, by the Seaside, and out of Boates; any where, where the audience was according. So the Apostles, after, preached in houses, in fields, and baptized in any vsual riuer which came next to hand. For which cause by all of any sound iudgement, that of Constantine the great, that famous Christian Emperour, worthely renowned for many things, is notwithstanding taxed, as something superstitious, that after he was conuerted from Paganisme to the Christian faith, yet he deferred his Baptisme, looking still for an opportunity to goe to Iordan it selfe, where our Sauiour was baptized, as if there had been some more vertue in that place then in another. *Where soeuer two or three are gathered together in my name &c.* there is no exception of place, so that in other things the due forme

forme be observed. This might be vrged against the superstition of Popery, which is much deuoted to hallowed plates; as if some worth were added thereby to the seruices there performed; and besides, that simplicity which in the first administration of Baptisme, they haue adulterated and corrupted, with intermixing salt, oyle, spittle, cream &c; with the sacramentall water, and then (forsooth) the people must imagine there is more in this consecration, and in this compounded stuffe, for the benefit of the baptized; then if the matter were performed with the naked element as it commeth from the brooke. This superstition is not yet thoroughly purged out of many hearts. It is well known what a vertue many thinke to be in places, and in vessels &c. The Diuell knowing that it is a thing which cannot be rooted or razed out of mans minde, that when he hath to doe with God, theremust be some what done to grace and sanctifie the action, leadeth him away with false sumises, and by perswading him that places, and times, and such like complementis and circumstances doe giue worth to the businesse, maketh him to neglect that which indeed should make it acceptable. As for Example, if a child be brought to the Church and baptized in a Font, all is well in opinion, and there is Christ enough inough; but the maine thing, as to learne what that Sacrament is, and wherefore it serueth, and vpon what termes it may be a meanes of comfort to the soule, the people (generally) desire not to know, it is a trouble to them to be taught, and to instruct children, when they come to be of yeeres, wherefore they were baptized, and what the receiuing of that sacrament bindeth them to, who (almost) maketh any conscience? Thus we are all for forme, and loose the substance, we esteeme the gift (as Christ said of the blinde Pharisees) but set at naught the altar which must sanctifie the gift. This is not spoken to draw man to a contempt of these outward conueniencies: For albeit I know, that the place it selfe bettereth not the businesse, neither is baptism

The 7th.

that which is
the gift of God
which is the

the gift of God

the gift of God
the gift of God

the gift of God
the gift of God

Math. 23. 19.

Ad 1

In vitium ducit
culpa fugam ca-
reante. Horet.

1 Heb. 10. 25.

1 1. Cor. 14.

1 V. 33.

1 Math. 28. 19.

The 3. doct.

1 Math. 28. 19.

tisme (simply) better administered out of a Font, in a Church, then out of a River by the Highwaies side, yet it were a wickednesse for any now under that pretext to forsake the places put apart for holy uses, or to goe out (in a humour) to preach and to pray, and vse the sacraments in the fields, that were, to avoid one extremity by running into another as bad, and indeed it is true which is said, that if a man have not good discretion in running from a mischiefe he may fall into an inconvenience, in avoiding superstition, a man may soone become either schismaticall or profane. Well are they that can finde and keepe the meane. I will not imagine any infusion of vertue into my prayers, or vpon my other deuotions, by the frame and building where they are performed, because I will not be superstitious, and yet I wil repaire to the places deputed to such sacred actions, I will not run to Rivers to baptize, I will not flie into corners to communicate, because I must not forsake the fellowship, which we ought to haue among our selves, and all things must be done in order, neither is God the author of Confusion. So much touching the place: This water was as good as Iordan, or as if it had been one of the rivers, which issued out of Paradise, and as well here vpon the way as in the Temple at Ierusalem.

The action it selfe is in these words, He baptized him: that is, he washed him with water in the name of the father, the sonne, and the holy Ghost: So must we conceiue it, although so much be not heere expressly said. We may not thinke Philip would or did transgresse the order set downe by our sauiour to be obserued in the administration of the Sacrament. Heere this Doctrine: That in the Christian church the Sacrament of Baptisme must accompany that preaching of the word. Vnderstand me aright. I meane not by this that whensoever the word is preached the sacrament of baptism must be ministred (for there is not alwaies occasion of both at the same instant) but this I intend, that in the Church

Church of Christ there must be a vſing of this ſacrament, as well as a deliuery of the doctrine of ſaluat: on. And ſo much I gather hence: For we may not thinke this an arbitrary ſeruice, that Philip baptized the Eunuch when hee had taught him, but we muſt thinke it a matter hee was bound to, that he whom he had by teaching conuerted to Chriſtianity, ſhould from him alſo receiue the badge of Chriſtianity. This is confirmed by our Sauours owne edict, *Goe teach and baptize &c.* ^a, and the Apoſtles kept that order ^b. Baptiſme was ſtill an attendant vpon the doctrine, their commiſſion was equally for both; and this courſe muſt continue ſo long as God hath a people vpon earth; ſo much is proued by the promiſe; *Loe I am with you alwayes to the end of the world* ^c, which as it argueth a bleſſing to be beſtowed vpon others beſides the Apoſtles (to whom the words were perſonally ſpoken) euen to ſuch as ſhould be employed in that ſeruice to the end, ſo it declarerh what courſe is to be held to the end, *Preaching*, and *Baptizing*. And whereas Paul ſaith hee *was not ſent to baptize but to preach* ^d, we muſt not take it as ſpoken ſimply, as if Paul had no commiſſion at all to baptize, for how thei did he baptize: *Criſpus and Gaius, and the houſhold of Stephanus* ^e, but it is ſpoken comparatiuely, namely, that his maine errand on which he was ſent was to preach, and thereupon he was chiefly to attend, leauing the adminiſtration of Baptiſme vnto others. Such a kinde of ſpeaking we ſhall finde in the Prophet, *I ſpake not vnto your fathers, nor commanded &c. concerning ſacrifices* ^f; did not God ſpeake at all touching thoſe things? yes, but that was not all he ſpake, or the chiefe thing he gaue charge off. So is this place of Paul to be expounded. Let vs a little conſider why this ſacrament and ceremony of Baptiſme was ordained by Chriſt to accompany the preaching of his word. There are two maine ends of it. 1. To ſtrengthen faith. 2. To be a teſtimony of profeſſion. Baptiſme ſerueth to ſtrengthen faith two waies. 1. By repreſentation.

H

2. By

^a Mat. 28. 19.

^b Act. 2. 38. 41.

Act. 8. 12. 9.

18. 10. 48.

^c Mat. 28. 20.

^d 1. Cor. 1. 17

^e Ver. 24. 16.

^f Ier. 7. 22.

2. By assurance. First the thing it representeth, and the thing it assureth are all one, namely, a washing away of the guilt of sinne by the blood of Christ. Baptisme shadoweth out this faith. Water well resembleth the purging power of Christs blood, *It cleanseth from all unrighteousnesse*. Againe, the outward washing of the body representeth the inward purging of the soule by the spirit, which standeth in iustification before God, and sanctification before men. Hence the scripture speaking of those things, useth the tearme of *Washing*, and Regeneration is called the *Washing of the new birth*. Further, that manner of Baptizing which was in vse in hotter countries and in baptizing men of yeares, and which was heerè vsed in baptizing the Eunuch was a rite of worthy signification. The going downe into the water signified mortification or fellowship with Christs death: the staying vnder the water, the buriall of sinne; the comming out, the rising from sinne to newnesse of life. These were excellent significations and to these Paul hath reference, in those words, *Know ye not, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death? We are buried then with him by baptisme into his Death, that like as Christ was raised up from the dead by the glory of the father, so wee also should walke in newnesse of life*: And we may conceiue a Resemblance of these three, in our ordinary baptizings: in the putting on of the water, in the letting it to remaine a time, and in the wiping it off. Thus Baptisme setteth before our eies the benefit by the blood of Christ and the good that cometh by being ingrafted into him. Now as Baptisme represents, so it assureth. For the sacraments are not naked signes & bare shadowes of spirituall things, but they are appointed of God to be pledges vnto vs of heavenly grace: and so is Baptisme, a pledge to a beleeuing sinner, that as he doth see the washing of water to purifie the body; so certainly is his soule cleansed from the guilt of sin by the blood of Christ. Thus is the first end of Baptisme, to strengthen faith. It

• 1. Ioh. 1. 7.

• 1. Cor. 6. 11.

• Tit. 3. 5.

• Rom. 6. 3. 4.

is also a witnesse of profession. First, the common nature of a Sacrament, is to be as a solemne oath vnderaken for the performance of some important matter. Secondly, the being baptixed, *in the name of the Father, the Sonne, and the holy Ghost*; signifieth an admittance into the household of Faith, and the addicting of a mans selfe to the seruice of him, whose name is called vpon, ouer him in baptisme, and so testifieth his couenancing with the Lord, *to deny ungodlinesse and fleshly lusts*^a, and to beware of returning after this walhing to a wallowing againe in the mire of old vncleanesse^b. Therefore is it that Baptisme is called the *Baptisme of Repentance*^c, because it remaineth as a witnesse of a promise of repentance, with which the baptized hath bound himselfe to God. This it is plaine. Baptisme is of perpetuall vse in the Church of Christ, and that for good ends, namely to strengthen our faith, and to be a continuall remembrancer vnto vs what wee professe. Now for vse, first this may further those that are ignorant in this matter, how to behaue themselves in the vse of Baptisme as men of knowledge. A generall vse there is of baptisme amongst vs, but the warrant of vling it, is not so well knowne, as the thing it selfe ordinarily is receiued: and the most, in offering their infants vnto baptisme, are more led by custome, and caried with the streame of common practise, then guided by any certaine rule from him, who is the law-maker of his church. This maketh this sacrament to be vsed so ignorantly, so superstitiously, so vnprofitably. It shall not be amisse therefore for those that be to seeke herein, to learne hence, whence it cometh, that such a water is in vse. That which is not done in obedience, though it be done neuer so formally in the eie and outward appearance is of no account with God. Secondly, this may teach vs all, or at least put vs all in minde what vse to make of our Baptisme. i. To euery one of vs so often as we thinke vpon our baptisme, it ought to be a spurre to holinesse. A seruant to a great man, when he looketh

^a Tit. 2. 12.

^b 2. Pet. 2. 22.

^c Luk. 3. 3.

The 1. vse.

The 2. vse.

vpon his liuery, cannot for shame if he haue any common honesty, be an enemy to him, of whom he hath receiued it; the light of it is rather a continuall caller vpon him to be faithfull to him, into whose seruice he is entred. So Baptisme is the cognizance of a Christian, and by it we haue taken on vs to weare (as it were) the colours of our grand Captaine Iesus Christ; the very thought thereof should restraine vs from doing the busines of Sarhan, and worke vs by all meanes to the willing obeying of the Lord, to the studying, learning, and preaching of his will. How excellent were it, if in doing of many things, which we rush vpon without any scruple, we would say to our selues, *Is this according to promise, is this agreeing to the vow of Baptisme?* 2. To those that thus make vse, baptisme as a motiue to Obedience, it is a store-house of much comfort. When mens titles to land be in question, they fall to perusing their sealed euidences; and so a Christian must often looke to the will and deed of his heavenly father sealed vp in Baptisme and by it he shall haue comfort. We seldome looke backe so far as baptisme, and we limit it onely to the present vse, conceiuing it as an entry into Christianity, but as a spurre, to walke worthy our profession, and a meanes to build vs vp in Christ, we doe not vse it, and so we de- priue our selues of worthy comfort.

